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THE UNIVERSITY OF ALBERTA

INSERVICE: A RE-SEARCH

by

BRYAN TRAVANION CONNORS



A THESIS

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ABSTRACT

This study examines a social studies inservice project as conceived within the province of Alberta. A critical approach is taken towards inservice, and alternatives are suggested.

A historical overview of social studies is undertaken in order to place the social studies inservice project within its provincial context. A collage approach is used so that the author, having been personally involved in the development of the social studies inservice project, may be located within the horizon of the project's scope and sequence. The method adopted owes much to the techniques advocated by the New Journalism.

Literature is reviewed to determine what is meant by inservice education, and the perceptions of educators involved in inservice education is explicated. A critical perspective towards inservice education relies heavily upon the work of Freire, Habermas, Illich and Fay. The term, perspective, is examined as to its implication upon current practice. An analysis of the Alberta social studies inservice documents follows using questions posed by Werner (1977). The critical framework is employed to analyze the perspective embedded within the provincial inservice education model.

The exposure of the perspective that dominates the Alberta social studies inservice project, allows for the

possibility of creating alternatives. Three alternative models are suggested; improving what we have, radical transformation, and a mutualistic approach to inservice education.

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MENTOR

Mentor proved to be an appropriate codename. On the one hand, Mentor was a steward or servant who looked after the household belonging to Odysseus. In this role Mentor had proved that he was a trusty advisor; he was also very critical of individuals who had been disloyal to Odysseus. On the other hand, Mentor was the form assumed by Athena when she accompanied Telemachus, the son of Odysseus, in his decade-long search for his father. Athena, also known as Mentor, on one celebrated occasion "saved" Telemachus from the clutches of the alluring Calypso (Odysseus had been ensnared by this maritime nymph for a period of seven years). Athena, alias Mentor, clasped the hand of the youthful Telemachus and together they leapt into the sea; safety for our couple was but a short distance away because they swam out to a becalmed ship. With the arrival of Telemachus and Athena/Mentor, the ship was able to get underway.

FOREWORD

The 1981 Alberta Social Studies Curriculum (Province of Alberta, Department of Education, 1981) has within its own history aspects of prior curricula. Boag (1979) notes changes and revisions in Alberta curricula as having occurred as a consequence of "dissatisfaction and disillusionment" with the perceived results of existing programs. Finn (1967) observes that in Alberta, "political change often led to curriculum change" (p. 24). While curricula changes and revisions have introduced new content, recommended different methodologies and approaches, the one constant that seems to have influenced Alberta social studies is a concern for the transmission of citizenship education. Many social studies educators, however, approach the curriculum from an ahistorical perspective. The task of living with a classroom of students, and with expectations from parents, administrators and government personnel, is one of immediacy which gives little time for critical reflection. When immediacy is seen in terms of daily existence, reflection usually involves the success or failure of a particular social studies experience within a particular social studies context. The curriculum guide, provided by provincial authorities, becomes a given. The social studies educators, especially those whose experience occurs in the classroom, have little opportunity to consider the background to any curricula development. Jarolimek (1980) considers the ahistorical perspective as a matter of concern that has implications not only for the teaching of social studies, but also for the future

directions that social studies may follow. Ponder (1978), in focusing upon the impact of curricular revision, notes that little seems to have changed in actual classroom practice. Ponder contends that the orientations of curriculum developers and classroom teachers are very different and that the more things change, the more they often appear to stay the same. It would appear that while there have been demands for curricular revision, the orientation of the teacher has been, for the most part, ignored. Smith (1977) considers that the "orbits" of curriculum developers and practising teachers are such that the demands of each perspective virtually defy meaningful dialogue. Curriculum developers, who may or may not be aware of the historical dimensions within social studies programs are, in the main, attempting to communicate with classroom teachers who possibly examine social studies from not only an ahistorical perspective, but also from another orbit.

The 1981 Alberta Social Studies Curriculum is the direct descendant of the 1971 program -- its familiar relationship corresponds to that of grandson. Prior to 1971, in Alberta, Social Studies-Enterprise was the order of the day; the program stressed that learning activities be both comprehensive in nature and child-centered. The Social Studies-Enterprise program can, in turn, trace its parentage to a pre-Second World War world.

In the 1930's, curricula efforts appeared to recognize that social studies should focus on the child; that

educational endeavours needed to be aware that the school community was more than a space between four walls or within the covers of selected textbooks. While having a drastic impact upon the financing of education, the Depression also gave an urgency to social studies in that it became a means to encourage "the transition to a new and better social order" (Edmonton Education Society, 1933). The year 1936 witnessed the introduction of a curricula revision in Alberta that fused history and geography within an integrated concept that became known as The Enterprise. Central to the 1936 curricula revision was the manner by which the philosophy of John Dewey had been interpreted for use in the classroom. Programs were to stress activity, be child-centered and emphasize "social-training"; the last idea was perceived as creating a new social order. Boag (1980) observed that by emphasizing the child, the 1936 course also stressed that, when planning instruction, the teacher needed to focus on the interests of the child. Lazerte (1936) stated that such an approach would undermine or minimize subject matter, and that the whims of children, at best, would lead to superficiality. The 1936 curriculum guide did, however, outline desirable knowledge that students should learn; the guide also brought essential skills to the attention of teachers. The focus for the Enterprise studies was on nine basic human needs, and the assumption was that situations developed around such a "core" would assist the child in solving problems as an adult. Christie (1963) saw the 1936 program

as giving teachers a great deal of autonomy. However, Christie noted that subsequent revision became more prescriptive, thereby reducing teacher freedom. It would appear that, in a general sense, teachers supported the program, but its critics were concerned about such matters as the flexibility of the program to interpretation, i.e. "the real purpose underlying it" (the program). With prescription, accountability shifted from the individual teacher to the Department of Education.

The War Years and the beginning of the Cold War caused educators to reflect upon the difficulties of living in a problematic society; existing programs (not only social studies) were a matter of concern and many were conceived as being less than able to cope with a troubled future. Hass (1977) stressed that curricula revision of the 1940's and 1950's reflected the shift in societal values and priorities; further, an emphasis was given to the maintenance of western political and economic traditions in order to legitimize existing democratic structures. An example, within the social studies would be the introduction of consumer education to fit or be added to existing programs.

The provincial government of Alberta initiated a Royal Commission in 1959 to examine education in general and to indicate what direction future curricula revision should follow. The launching into space of Sputnik by the Soviets in 1957 caused many countries (and, states and provinces) to re-examine educational curricula. The Royal Commission

report noted that the public was dissatisfied with both school curricula and student results. The focus of the Enterprise upon the interests of the child was criticized, as placing too little emphasis upon academic achievement and intellectualism. Existing programs were questioned and the public felt that too many frills existed within the schools. An interesting observation of the Commission was that it rejected, in principle, the rigid control that government appeared to have over curricula implementation. The government of Alberta attempted to act upon the recommendations of the Royal Commission, and in 1964 a revised Social Studies-Enterprise curriculum was presented to teachers. The joint title Social Studies-Enterprise is due in part to the fact that Enterprise remained the dominant thrust in the elementary school; social studies tended to be perceived as more applicable to junior and senior high school. In a very real sense, the 1964 program can be viewed as a compromise; however, enterprise was drastically revised by the 1971 program. (Downey, 1975) The 1964 program also reflected, particularly in the junior and senior high school, the influence of the work of Bruner. The method of the disciplines was being advocated by many social studies educators and while the 1964 program was somewhat ambiguous on this matter, its influence was such that "self examination and a search for new directions for social studies education" began to be undertaken. (Aoki, 1971: 1)

First Sputnik and then the upheavals of the 1960's

forced social studies educators to re-examine existing curricula in light of social reality. The period 1965-70 led to the creation of a new social studies. Social Studies-Enterprise when evaluated was found wanting. The criticisms levelled at the Social Studies-Enterprise included: teachers emphasized facts yet seldom called for any understanding of the significance of such information by students; the program lacked realism and, in part, this was due to an over-emphasis or domination of history and geography; students learned a great deal, even if memorization was stressed, about western cultures but this concentration caused large sections of the world to be ignored; the program was irrelevant in that it failed to recognize social reality due to its inconsequential subject matter; many critics viewed such a program as being intellectually sterile in that, in its failure to use appropriate modes of inquiry, it failed to cause students to think. Canada's Centennial Year, 1967, saw the assemblage of a number of invited educators in Red Deer to examine the development of a new social studies program for the province. The educators included personnel from the Department of Education, instructors from the University of Alberta, representatives from the teaching force and school boards and Dr. B. G. Massialas from the University of Michigan. The conference recommended that the Department of Education create a social studies curriculum that would be based upon a problems orientation that emphasized the social inquiry approach to social issues; the curriculum should resemble a

basic framework and that no content should be specified as mandatory, the prescribed textbook should be ignored so that teacher autonomy could be restored in this aspect of the educational endeavour and that, external examinations be minimized (and abolished at the Grade nine level). The Department of Education was also called upon to create a number of sample units which would act as illustrations of the inquiry process for teachers to use as exemplar models; the conference also called upon the Department of Education to implement the conference recommendations.

By 1969, the Department of Education had provided teachers with an outline of the proposed new social studies curriculum. The outline contained the proposed course content and an explanation of the philosophy underlying the new Alberta social studies curriculum. Alberta Education's response was "a program which won immediate approval from respected critics ..." (Crowther, 1973). Gunn (1971) saw the province of Alberta pioneering a new social studies trail and the education department was seen as having taken "a brave new step in the teaching of social studies" (St. John's Edmonton Report, January 5, 1976: 16). The 1971 Alberta Social Studies curriculum central focus was its valuing orientation; knowledge was utilized by students to assist in the formation of a clear and defensible system of values. The curriculum also sought "to expose students to the major conceptual frames and modes of the thought of all the social sciences" (Downey, 1975: 32). The new social

studies, as it was often referred to in Alberta by educators, de-emphasized history and geography and emphasized inquiry-oriented experiences. The reliance on rote learning and the simple mastery of facts was considered undesirable. In an effort to focus on learning experiences that reflected social reality, teachers were encouraged to prepare their own learning materials as, all too often, textbooks were obsolete or else contained stereotypes that were "crippling" to specific social groups; the program, while recognizing the professionalism of the teacher, also indicated that the local community, particularly parents and students, ought to be involved in the selection of classroom topics and materials. Program development was viewed as the classroom teachers' responsibility, and this view predominated concerning not only the program's interpretation but also its implementation.

The 1971 Alberta Social Studies program reflected the Alberta Department of Education's thinking at that particular time. The curriculum prescribed the content of the program in general terms, but left many curricula decisions to local jurisdictions so that the needs of local students could be recognized. By decentralizing curriculum decision-making, the Department of Education appeared to welcome diversity. The 1971 program was not without its critics; inquiry teaching strategies were often questioned and were perceived by some as undermining traditional values, while others felt that inquiry strategies were unproductive for the transmission of knowledge. The questions of local curriculum

initiatives and teacher autonomy were the subject of debate not only within Alberta, but on the national scene as well. (Holdaway and Friessen, 1973) A major evaluation study of the program was conducted in 1975; one of its principle findings was that the new program had yet to be implemented in many of the province's classrooms. The report, however, supported the intent of the 1971 program and initially the Department of Education seemed to favour, or continued to support, the program's flexibility. Alberta Education financed an effort at co-active mutualism as a means of developing local curriculum. This form of mutualism meant that classroom teachers and related educators, interested community members and students were involved in the process of local curriculum development. The emphasis or focus of the project was on process with product being virtually a secondary consideration. Political intervention was to reshape this experimental process into a product that is known in the province today as the Kanata Kits.

In the middle '70's, a groundswell of criticism was levelled at education in general and social studies in particular. The performance of public schools was called into question and the word "accountability" became a strident battlecry of the "back-to-basics" advocates. Terms like "innovation" and "relevance" became as ashes in the mouths of many educators as their promise appeared greater than their delivery. In Alberta, a curriculum committee that had been appointed to re-organize the 1971 program in response

to recommendations made by the Downey Report of 1975, was obviously marching to the beat of a wrong drummer as societal and political pressure demanded stricter accountability from the educational establishment. While the original members of the curriculum committee had been responsible for a return to the textbook, for example, they appeared to baulk at the demand for a program that emphasized prescription. In 1978, a social studies curriculum did appear, but it was soon superseded by the 1981 edition.

The 1981 Alberta social studies program is different from its 1971 ancestor; the recommendations that arose as a result of the Downey investigation have been acted upon to varying degrees depending upon the Department of Education's considerations of priority. Teachers can no longer complain that the program is nebulous because the 1981 curriculum is prescriptive as to values, knowledge and skills. The classroom teacher now has lists of recommended texts and materials, Kanata Kits and other Heritage Learning Products, plus teaching units to meet the earlier criticism that social studies classroom materials were not available. The back to basic advocates must welcome, with open arms, proposed achievement tests that will be administered to students at specific grade levels to "discover" student performance. The Downey assessment of 1975 felt that "the lofty ideals that have characterized Alberta Social Studies curricula over the last decade could not be attained without concerted professional initiatives in classroom implementation" (Department of

Education, 1981: 1). The 1971 social studies program had received a minimum of teacher inservice, but this "mistake" was to be rectified so that the 1981 program "would be given a fair chance for successful implementation". Interested groups such as the provincial social studies curriculum committee and the Alberta Teachers' Association specialist council for social studies presented a brief on the matter to the provincial Minister of Education, who in turn funded a study to examine the "problem" of inservice education. A Tripartite Committee, consisting of members from the provincial teachers' association, the school trustees' association, and Alberta Education, published a report which included recommendations for consideration concerning the matter of social studies inservice education. The social studies inservice project, which received ministerial approval, was asked to emphasize the following characteristics:

- be conducted by practising professionals who have high credibility and peer respect;
- facilitate the practical demonstration of unique methodologies;
- enable problem-solving and conflict-resolution about teachers' curriculum concerns to occur in an atmosphere of trust and confidence (Department of Education, 1981: 1).

With the Tripartite Committee's recommendations in mind, the Mentor project was initiated and it sought to accomplish the objectives:

1. For Alberta Teachers

- to ensure that all social studies teachers in Alberta have a working understanding of the

characteristics and requirements of the 1981 Alberta Social Studies curriculum;

- to provide all social studies teachers in Alberta with opportunities to broaden their repertoire of instructional strategies for social studies.

2. For Alberta Social Studies

- to ensure that the 1981 Alberta Social Studies curriculum, which has been the subject of considerable public and professional interest, is given a fair chance for successful implementation;

- to provide a means for heightened professional and public dialogue about issues pertaining to social studies philosophy and methodology in Alberta.

3. For Curriculum Implementation in Alberta

- to test the validity of a peer-based consultative approach to curriculum implementation in Alberta schools.
(Department of Education, 1981:2)

It would be well to ask "Where have all the students gone?" -- but they have not been totally forgotten as the inservice project is "devoted to their welfare" and if the objectives are reached, they "will be the significant long-term beneficiaries".

The study that follows will examine inservice education as presently conducted by paying particular attention to the Alberta Mentor project. In examining the issues of inservice, the study will attempt to explore the current perspective that dominates this aspect of the educational milieu. The

format that this study follows deserves some comment. The Introduction is an autobiographical statement which focuses on the development of the Mentor Project. The method used for the autobiographical statement is based upon the principles advocated by the followers of New Journalism. The autobiographical aspect of the study is composed of a number of episodes related to the development of the Mentor Project. It is recognized that being a "co-creator" of the project leaves the author in a position where the idea of being an indifferent bystander is difficult, or impossible, to maintain. Kurt Vonnegut calls an episodic approach to autobiography a "collage" and that, as such, it is written not in a spirit of detached neutrality but rather from premises held by the author. The Mentor Project, in this sense, is not merely a cognitive subject but rather has a relationship to the co-creator or knower. The use of an autobiographic statement, it is hoped, also gives the reader an insight into the perspective held by the author. The remainder of the study follows a standard and impersonal format.

INTRODUCTION

A Personal View

There is no place to stand, apart from a standpoint.
We are always living out a story.
There is no way to live a storyless, or a
standpointless life. (Novak, 1978: 62)

For the past eighteen months, the Mentor Project has been a part of the writer's (Connors') reality. The past, ever present in the now, has been re-created with the use of documents, interviews and tape recordings of the development team's meeting. The picture that emerges is really a composite one because no project can ever be known in its entirety. In personalizing the writing about the project, it is recognized that a prejudiced perspective cannot be avoided. By accepting the notion of prejudiced perspective we recognize, reflect upon and "open" our biases to the world; the bias of openness also observes that the definition commonly given to prejudice is one of distortion. Today the meaning given to prejudice is that of a narrow portal view of the world, whereas prior to the Enlightenment, prejudice concerned a search for the views that one held.

The Mentor Project is "lived experience". It is, therefore, from the writer's point of view, autobiography. Autobiography is an act of both creation and re-creation; by bringing to consciousness one's lived experience, the quality

and meanings of one's existence are exposed. At one level of consciousness, experiences are re-experienced -- an individual can return to, and re-experience, an event in the past. At another level of consciousness, it becomes possible to see how past events transformed or restructured the way in which an individual acted upon the world. Autobiography allows the individual to capture the past and explore the present; capture and exposure can also be viewed as an act of emancipation because they allow the individual to recognize and pursue future alternatives.

"Lived experience" never occurs in a vacuum. The Mentor Project was created, developed, written, piloted, re-written and redeveloped within a situation. These factors not only impinged upon the project but also upon the autobiography. In an effort to re-create the autobiography and to situate it in the context of the project, methodologies adopted by the school of New Journalism will be used. The New Journalism has been the subject of much debate in literary circles; it has been attacked as parajournalism and second-rate journalism allied with second-rate literature. Advocates of the New Journalism see it as containing the objectivism of journalism and the subjective reality of the writer; other supporters of the "new" school see it as rejecting the rules of literary formalism and being particularly useful for the reconstruction of experience. In restructuring experience, the dramatic devices of flashbacks, foreshadowing, inverted chronology, scenic construction, extensive dialogue, third person point

of view are, or can be, used. Within the school of New Journalism, one group of writers is generally classified as "advocacy journalists"; "advocacy journalists" recognize that they have a commitment to a particular point of view. Such journalists can be said to "open" for examination their prejudiced perspective.

Five episodes have been provided so that the reader may "enter" into the researcher's world of the Mentor Project. The episodes refer to specific incidents or "events" that occurred during the development stage of the Mentor Project, a component of the Alberta Social Studies Inservice Project. The five episodes are:

- A. Engagement
- B. The Room
- C. "Piloting"
- D. A Project under the Influence ...
- E. Dissertation under Siege

EPISODE A: Engagement

Why does one become involved? Why does an individual create his own pacts with his own devils? Was it money, or was it a seeking for a concept of power, or could it have been the pleasant thought of working with people whom one enjoyed and respected? Did a sense of duty have anything to do with the decision? What about a perceived image of oneself by others? Like Sisyphus, we all have our boulders to push to the top of the mountain. Mentor indeed -- what a

name! Mentor, that good and trusty servant saved Telemachus from the siren song of Calypso. Where was our mentor -- to whom was he a trusty servant? Why did we succumb to temptation?

Thornton Wilder, in his book The Bridge of San Luis Rey, examines the deaths of a number of people who plunge into a chasm, when a bridge they are crossing collapses. Similarly, the fortunes of the developers of Mentor can be examined. What was it that brought six individuals together to form the Mentor Development Team? Fate would be an ideal answer, but unfortunately such is not the case. The development team had certain commonalities that can be exhumed. All of them were interested in social studies; all were related to one another by the environment in which they resided, namely the Elementary Education Department of the University of Alberta. The fact that four of the development team were graduate students is also significant. When asked by two "full blown" professors to participate in a research project how do students respond? One response is like that of Pavlov's dogs or the chimpanzees trained for the American space program -- lead me to the steak or the banana-flavoured pellets. The response described above is obviously an extreme one and hardly seems to apply to Mentor. "Involvement" would seem to be that of a felt pressure and there seems to be no clear cut answer as to why people responded positively to the invitation. The graduate students cannot be truly regarded as bright-eyed, patriotic (in the sense of being over-

enthusiastic about provincial social studies policy) volunteers, but somehow the thought of Mentor gripped them. A subliminal message was heard and reacted to; other signals triggered the motivational instinct of the students. Mentor was where the action was, and the idea of being where things happen was probably hidden in some dark recess of the brain. Another factor that cannot be discounted is peer pressure -- we were all educational teenagers! What would it have looked like if all the other grad students (in social studies) were involved and you weren't? The fact that the number of students in social studies was small created a demand and need for involvement; if there had been a large number of students, hiding would be possible. In such a small group, what would be the response to not being asked by the professors? Would it be perceived as a statement about one's personality or abilities? Perhaps the act of being asked creates a boost for the ego. The fact that two professors consider you "good" enough to work on their project tips the scales of the balance towards assent. Additional bonuses are "hinted at" and given; a little money and the possibility of a course credit. Ego plus money plus course credit! What graduate student could refuse? The fact that the group is limited in number also creates a feeling of identity -- the "we" in social studies versus the rest of the educational academic community. The separating-out, while still being members of something bigger, leads to a fraternity. The research project further enhances and

gives a purpose to the fraternity. "We" are engaged in an inservice project and that produces an aura around the fraternity; we exist for a reason that has a focus and as such is recognized within the educational community (positively or negatively doesn't seem to matter -- we bask in the spotlight's glow). Group identification is further enhanced when a significant other observes, "What are you social studies people up to now?" Reputations are on the line -- social studies types have to be up to something. Groupness is given legitimacy; being involved with Mentor is virtually an expectation of social studies types. Being a member of such a group, fraternity, or community results in what Tom Wolfe calls "the Halo Effect" -- some of Mentor will rub off on us!

As the development of Mentor progresses, the feeling of fraternity becomes that of community. There may be disputes within the group but there is a closing of ranks against "outsiders". The development of an esprit leads to a notion of solidarity -- there are those within the group and those outside the group. In microcosm, the Mentor Development Team begins to take on the features of an enclosed group. The "tasks" involved with the project throw us together more and more; the endless hours of work and the fact that everyone "pitches in" to help the other creates bonds that only "we" understand. The designation of a workplace, the room, allows for a noble isolation from others; as a group or community we also have a place or

reservation. When John Donne noted "that no man is an island" he could also have been discussing an enclosed community. The space of the community was continuously being violated; outside forces were always present in the minds of the developers.

One of the external influences upon Mentor refers to the University as "across the river". The river becomes more than a physical reality in such a statement, as it has the connotation of a barrier. Separation creates a "we" and "they", instead of a relationship of equality, distancing becomes a normality. In any "we" and "they", the universities are usually perceived as being theoretical whereas "out there" is the world of practicality (often described as the "real world"). The result of such a chasm (the river) in any project can be friction, distrust or misunderstanding. The feeling that one side of the river is less than the other is unfortunate because it also creates negative expectations of the other. For example, ideas developed from within the University can be construed as simply theoretical and therefore dismissed; university personnel may ignore the ideas of other educators as simplistic. The "across the river" syndrome is reminiscent of "across the tracks"; relationships within the project now appear to be determined by power.

EPISODE B: The Room

Somewhere along the way, from a developer's point of view, Mentor became focussed on a particular room. Meetings

were held, modules developed, and information stored within the confines of this room. The status of the room was even legitimized when the words Mentor Project were placed upon its door; this inscription made the room different from other rooms -- it had been given a specific purpose. As a room within a university setting, it certainly didn't look unique; like many others, its reason for being seemed to be that of functionality. The appearance of the room bears no resemblance to the cage that it became. Within the room itself, functional is the operative word. The west wall is lined with bookcases, which in turn are inhabited with tomes, old and new. A portion of these bookshelves became the resident home of the Kanata Kits and provincially prepared Teaching Units (they would be called upon fairly frequently during the development of the Mentor Project). The north wall of the room is a window. It is possible to look out but glass is still a wall. A window is nonetheless a barrier to those entrapped within. Below the window is a working surface on which rolls of paper can be found plus a coffee pot and the "makings". The east wall also contains a bookcase; Mentor had inherited this furniture from a prior project. The prior project has had an influence upon the Mentor Project -- in fact the existence of the previous project may have been directly responsible for the birth or creation of Mentor. The bookcase still bears evidence of the Downey Report (as does a filing cabinet also found against the east wall) that recommended a greater involvement

by the Alberta Department of Education in the field of teacher inservice education. A yesterday influences the present presence of Mentor. The south wall contains the door and a blackboard. The blackboard, over time, becomes timetable, work allocation chart, module outline -- it too speaks to the development team. In the center of the room are a number of tables; they are rather nondescript in appearance but it is here that Mentor grows. The function of the room is like many others but this room is also like no other.

As Mentor develops and is developed, the room takes on different features that reflect the progress of the project and the feelings of the development team (either individually or as a group). In terms of time and effort, the project becomes like a quicksand in that the harder one struggles to finish the development, the deeper one seems to sink into the quagmire. The tunnel which is called Mentor, seems both dark and long and this mood is often reflected in the words of individuals as well as the winter's sky seen, if only briefly, through the window. The project resembles a lobster trap. As with the lobster, the trap was only too apparent but the educational bait was attractive. The lobster trap is ingenious in that once within there is no retreat -- such was Mentor.

In a sense it is the lobster that ensnares itself but the trap is always there. The trap waits but it also beckons. The trap, like a siren song calls softly and all too readily

the unwary fall victim to its allure.

EPISODE C: "Piloting"

Connors is about to become a pilot (possibly); he is to venture forth from the room, go into the "real world" and try out some of the Mentor project modules. It seems imperative to "test run" parts of any project. The concept of a piloting venture is noble in itself -- the feedback as given by the subjects can be used by the developers to improve the quality of their product. In a sense, piloting is a consumer try-out of the product; teachers can assist in clarifying the language of the module, comment on the examples or exercises given or demanded and the developers can, if they so desire, respond to suggestions given. Connors had been sick during the summer, during which time some piloting had been completed. The development team had piloted some of the modules with summer school classes at the University of Alberta; some external piloting had also been conducted with summer school classes at the University of Calgary. The development team had responded to a number of suggestions that had been made by these particular groups of teachers.

The materials to be tested were of a paper nature in that video sections of the modules were not available. To overcome this handicap, some "quick and dirty" videos had been prepared. "Quick and dirty" is the language or jargon used in the television production trade. A "quick and dirty" production is one without the "bells and whistles". Several

classroom teachers volunteered their time, or their students, for the production of "quick and dirty" video productions. Connors was the cameraman for such an endeavour. Another role within the Mentor Project! The videotape that was shot certainly had limitations; the sound had a lot to be desired and even the pictures were of the quality that, at best, was only satisfactory. It was videotape of this nature that was to be used during the piloting.

Connors attended one piloting experience with a professor. The video used in this effort had not been "cut" and prior to the piloting the professor invested a great deal of time in noting the footage that he wished to use for demonstration purposes. Remarkably, the piloting experience had been a positive experience for both the pilot and those who had been piloted. The time was fast approaching when graduate students, in pairs, would also experience the joys of being responsible for piloting specific modules. Connors would be the leader of the pair in handling one module and in a supportive role for the piloting of the two other modules.

As Connors and his companion drove towards the scene of the pilot project, the very word demanded examination; they wondered whether piloting had its roots in the air or had it come from the sea? Piloting is like being placed in a procedure trainer and any kinks or malfunctions can be eradicated from the program. Connors and his companion were attempting to see if the module was on target; yet at the same time they recognized that they were flying by the seats

of their pants. The prototype models had limitations; some steps or posts were incomplete -- their intellectually developed ordnance lacked firepower! Despite limitations they had a mission to complete. The game or play had been called and they were carrying the ball for the gippers back in the room. At another level of consideration or reflection Connors approved of piloting (or so he thought). Connors and his associate were attempting to expand the fraternity, they were taking teachers into their confidence. They were prepared to share their ideas and efforts. Possibly they also had an expectation that the teachers, in being navigated through the shoals and reefs of the social inquiry process, would bestow their homage and applause upon the development team and also recognize its prowess.

The welcome at the school was warm. Connors and friend were shown the staffroom, given coffee and provided with any equipment that was necessary for the module's presentation. They were asked a few personal questions -- "What do you do at the University?" "How long have you taught school?" Innocent enough at first appearance. In the three sessions that Connors attended, there were never less than five teachers present. A couple of teachers seemed to be present most of the time whereas several teachers only attended one module presentation. After the first presentation, it soon became apparent that the reaction of the teachers to the modules wasn't exactly one of unrestrained enthusiasm. In their eyes the rocket was having some problems getting into

orbit. Piloting the modules became a chilling experience and the "ride" became gruelling physically and mentally. What were they doing to the team's methodology? To remain stoic and to practise neutralism seemed to be the response. The team needed the teachers' help and assistance after all! Rapidly Connors saw his whole orientation undergoing a rapid change; he realized that his Mentor world had become focussed within the room and that he was confronted with another reality.

The crew (teachers) weren't responding all that positively to some of the navigational aids that had been provided for them. Personal sections of Mentor were being criticized -- this is "ding-a-ling" stuff. Stuff! Connors was being asked, and then told, to surrender ideas that he held dear; he was being asked to sacrifice, to toss aside a commitment. It was painful to see his efforts being unexpectedly rejected. Parts of Mentor the teachers didn't consider operational within an inservice context. The teachers continually spoke of their context and slowly Connors came to realize that his context was no longer that of a classroom teacher. In the development stage of Mentor, the context for Connors had been the room, the fraternity and the intrusive others. The teachers talked of "kids", materials and other influences -- their significant others differed from that of Connors. In being involved with the piloting activities Connors had seen the process of creating an enlarged fraternity by the addition of teachers -- he

wanted to talk of us but the teachers saw him as a part of the "they". If the teachers had viewed themselves as guinea pigs upon which "they" experiment, the "they" saw them as the world's first guinea pigs who growled, snorted and baulked. At the conclusion of the first piloting experience, Connors left the school with a sense of futility predominating his thoughts. And he was on deck next Monday!

At a subsequent meeting of the Mentor Development Team the responses of the teachers were carefully considered and one result of the ruminations was that future piloting would be leader directed. One of the initial tenets concerning Mentor was that the individual modules be self-directed. A teacher, regardless of location, should be able to use a particular module without the support of consultants or a formal inservice location. The individualization of Mentor didn't disallow formal inservicing, but it also attempted to break with the common view of so many directed inservice activities. The assumption concerning self-direction had reached a critical point in the deliberations and it was decided to "try the leader directed model". The subsequent session was perceived by the teachers to be successful; in their evaluation the teachers felt that the leader gave more direction to the module and that doubts were resolved by having someone in the know explain what was expected of them. The pilot sessions had, once again, shaken the belief of something that Connors believed in and had defended. The folk wisdom of the teachers had prevailed. Following the

pilot sessions, Connors and his partner began discussing Mentor informally with one of the teachers who had attended the inservice. What they learned troubled them. The teachers were being paid for being involved in the piloting and had established a roster to make sure that five persons were present for each pilot. The piloting was being conducted after school hours and the team members were seen as imposers and "time stealers". The teachers also felt that the development team members were making substantial sums of money with dull, boring stuff (that word, again). At the time Connors said little, but later he came to see the pilot sessions as a charade or burlesque. Connors had been a macabre clown without being aware of it. He had been toyed with, and it was with some cynicism that he returned to the last pilot (others followed but he wasn't involved with them directly).

Driving to the school, Connors began to ruminate upon his past experience of helping pilot programs and the rancour began to dissipate -- somewhat. What he began to see was that the people being exposed to a pilot were generally well-intentioned but that what was often missing was the broader dimension of the total project.

EPISODE D: A Project under the Influence ...

The Mentor Development Team met frequently to create the fourteen modules that make up the primary focus of the project. Approximately once a month, the two professors met with an Ad Hoc committee, a body responsible to the Department

of Education, and also with a representative from ACCESS, to review the status of the project and its proposed materials up to that particular date. The members of the development team who had stayed at home were to be briefed on the project's progress when the professors returned to the room. The return of the professors from such meetings became crucial in the development of the Mentor modules as the responses of the Ad Hoc committee helped form and shape the process and materials of the Mentor modules. The "stayers at home" group waited in an atmosphere of some uncertainty and tension. In coming to such a meeting, Connors heard a song on the car radio that summed up his mood; the song was entitled, "What have they done to our song, Ma?"

It seemed that a certain language coyness at times pervaded the project. For example, the word "criticism" was seldom used, instead the developers were given "suggestions". The response to such "suggestions" was often defensive and Connors came to regard the room as an educational foxhole. On second thoughts, foxhole may be an inappropriate description of the room; foxhole has an image of strength and determination to protect something that one considers defending. Gopher hole would probably be a better description; a gopher hole has a number of exits so that it becomes possible to "pop up" and observe and respond to where the shots are coming from. Initially the development team had certain principles that over time were surrendered. The original proposal of the Mentor Development Team doesn't

seem to be committed to the social inquiry model. The concern of this document seems to be about teaching social studies; whereas the current modules focus on the social inquiry process model, which is only one way of teaching social studies. This transition to, and the acceptance of, a single method not only shaped further development of the Mentor Project, but also changed the role of the developers to that of appliers. The development team, by adopting the role of appliers, can now be perceived as technologists; the modules become means to a desired end, namely that of making teachers proficient at using one methodology.

The acceptance of the social inquiry process determined the future of Mentor and the suggestion that materials from Kanata Kits and Teaching Units be used as exemplars, further reinforced the shape or image that Mentor became. The first nail had been driven into the coffin. Connors could see the logic of this development. Downey had suggested in his report that teachers were unaware of how to operationalize the social inquiry process and the 1978 curriculum guide virtually prescribed this methodology. Significant sums of money had been spent on creating Kanata Kits and Teaching Units and these were now in the hands of teachers. Mentor, by using the social inquiry process as its base plus the use of provided materials, would solve what had been perceived as shortcomings in the provincial program.

Intellectually Connors understands why and how Mentor came to take its present form. Mentor meets a perceived need; it is an answer to stated criticisms. As a developer,

or rather a technologist, he can readily assist with the production of modules but what is absent is a feeling of ownership. Ownership, in this sense, is to take possession of and be committed to the development of the project.

Connors allows himself to be mutilated. External "suggestions" breach the dykes of the original principles as espoused by the developers and their "acceptance" creates a collaborator rather than a developer. At the time of transition, some members of the development team saw themselves as "spineless wonders" in that they surrendered principles without a great deal of effort. In reflecting upon the surrender, Connors begins to question his level of morality. Was it out of a sense of duty that he remained a part of the development team?

The Mentor development team could be viewed as a quasi-family. It had a home of sorts and the process of development evoked reciprocal rights and responsibilities among the team members. The family was a single-parent one in that it had a benevolent dictator who organized their activities; organization was centered around the concept of efficiency. At this stage of its life Mentor resembled an assembly line; tasks were given and, once accomplished, were marked down as such on a chart. Production was a straightforward technical model. Materials were placed in their appropriate "bins"; flow charts recorded the project's progress. In the latter stages of the project's development, the factory model still continued to be operational. Modules were drafted, examined,

typed and delivered, for example:

	<u>Drafted</u>	<u>Examined</u>	<u>Typed</u>	<u>Delivered</u>
Maps	March 16	March 25	✓	April 1
Resolving the Issue	March 9	March 9	✓	March 16
Evaluating Skills	March 16	March 16	✓	March 25

The modules are now viewed in terms of input-output. The modules as product are delivered to ACCESS for packaging and for future consumption by the teacher.

The developers, by shifting from their original position, helped create a manageability problem for themselves. The initial principles were based upon "classroom organizational patterns" which later became "keyed to phases of the Social Inquiry Model outlined in the 1978 Alberta Social Studies Program" (p. 13). Mentor saw itself as focusing on four classroom organizational patterns: 1) the teacher presenter, 2) learning contracts, 3) learning centers and 4) group investigations; process rather than product was a feature that the developers considered of paramount importance. The original Mentor proposal also viewed inservice education as needing to become a mutualistic endeavour and noted that "the hierarchical models of implementation have been observed to consistently fail ..." In spite of this noble rhetoric, the developers accepted and created a hierarchical package complete with leader's manual and a step-by-step guide to inculcate knowledge of the "prescribed" methodology. The final Mentor modules limit their vision of social studies to that of the social inquiry model, whereas the initial

principles of the development team attempted to broaden the base of social studies. Despite these original principles, the development team accepted a conservative view of both the subject and inservice education. The original four organizational patterns became fourteen components all relating directly to the social inquiry model. The development of fourteen modules became somewhat unwieldy. Therefore, in order to ease the burden, the organizational procedures of the efficiency module dominated the team's endeavours. Connors may have been ambivalent about the course taken by Mentor but he is nevertheless embedded in the process; while he may not be a vested partisan of the project, he cannot deny or avoid his responsibility in the project's final form.

The format that a Mentor module follows seems to have become mechanized. A teacher who attends a number of inservice sessions will soon observe that all modules are repetitive in style; such attendance with such a format would be reminiscent of a ritual or litany. The orderliness of the modules is striking. The fourteen modules, while dealing with different aspects of the social inquiry process, are cloned; the product that is to be consumed is of the homogenized variety. Homogenization was the result of a specific model being accepted by the developers. The belief that inservice is successful if a particular approach is used became a focus that the developers adopted. Every module has the same parts, although it is recognized that the "parts" do not have to be followed in a lock-step manner

(see Fig. 1). The inservice activities cause teachers to experience and examine the characteristics of a component of the social inquiry process: to view and analyse classroom demonstrations of the activity associated with the social inquiry process but taught in two distinct teaching styles -- teacher-directed and teacher-student-shared. After observing and responding to the demonstrations, the teachers being inserviced are now ready to develop their own classroom activity according to their own particular needs or interests. Notwithstanding the prior experience of teachers, all teachers are exposed to the same modular format and goal. The end-goal of the inservice remains consistent in that teachers are to become more proficient with the social inquiry process. By using the same format so consistently, the developers have created a particular view of inservicing which becomes unidirectional in focus. The repetitive nature of the module's parts when experienced over time also presents a mechanistic view of how teachers acquire both knowledge and expertise of the social inquiry process. Inherent within the view of inservicing, lies a psychological model that relates to the way in which teachers learn. Mentor sees experiencing, observing, and doing, as the method for acquiring the essential skills required by the social inquiry process. Mentor, by adopting the one psychological model and a single methodology, becomes a standardized means to meet a predetermined end.

- Part 1 Introduction
- Part 2 Experiencing an Activity
- Part 3 Characteristics
- Part 4 Classroom Demonstration
- Analysing Classroom Demonstrations
- Part 5 Sharing Ideas
- Part 6 Developing an Activity
- Part 7 Sharing Ideas
- Part 8 Examples from Kanata Kits and Teaching Units
- Part 9 Examples from Other Sources
- Part 10 Module Evaluation Form

Figure 1

The Mentor Experience

Part four of the Mentor modules also has a commonality of content in that all classroom demonstrations rely on the Kanata Kits or Teaching Units for their source of material. Alberta Education was responsible for the development of both the Kanata Kits and the Teaching Units; the creation of packages to assist teachers to implement the program was a commendable action. Teachers had experienced difficulty with the social inquiry process, and these packages were developed to fulfil a felt need. The inclusion of prepared materials in the observable section of the Mentor Project Inservice has a logic of its own. Teachers to be inserviced would be able to observe classroom teachers using prepared materials that related directly to the social inquiry process and the provincial curriculum. The inclusion of provincially funded packages counsels an acceptance of what exists and acts to further legitimize the existing curriculum. The project may ask teachers to analyze the demonstrations of teaching but the major social inquiry process model is not called into question. Mentor takes on a custodial function in that it preserves and enhances the world view found within the existing curriculum.

One could well ask, how did this come to be? The development team of Mentor had an initial proposal but the final products are different both as to format and materials included. To Connors, the answer lies not in blame or pointing fingers, but rather within the Mentor development team itself. Incidents or features can be highlighted to

examine how the team worked, and to show the resultant impact upon the finalized product. For Connors the process of development was the principal interest; the development of a module was like working with a living being. Once completed the module became solidified. The act of development was what really mattered. The initial joy of the act of discovery seems to have been denied to the teachers in the final product. The Mentor modules are such that the teacher can only accept or reject the product. The teachers, as consumers of the inservice, seem to have adopted the position that "if we are to learn it, give us the goods". This perception of the teachers, at first glance, seems to be a negative one. It is certainly an opinion that Connors has to listen to. It would seem, however, that within the teachers' response is a recognition of how they are perceived by the "inservicers". Teachers often complain about the activities associated with inservice in that "no-one asked us what we wanted!" This seems to be precisely the point where inservice activities are narrow in scope. A "give us the goods" view makes perfect sense from the perspective of the teacher because that can only be the pay-off since the inservice has not called for any other form of teacher commitment. Teachers are confronted with the choice of buying (accepting) the product or rejecting it (leave it on the shelf) and all too often the inservice product fails its consumer test.

The act of discovery, while being engaged with Mentor,

is one that gives Connors insights into his own commitment to Mentor. It becomes possible for him to see how a group worked to resolve differences about principles associated with inservice and also social studies. The initial openness of the development team's view of inservice became focused in such a manner that the final product bears little similarity to what were conceived of as its basic principles.

EPISODE E: Dissertation Under Siege

The dissertation is under siege. Connors, by critiquing the development of Mentor, has incensed the Ad Hoc committee. A simple letter requesting permission begins it all. Tape recordings of the Ad Hoc committee have been used by the development team to understand the concerns and note the suggestions given for the creation of the Mentor modules. Members of the development team are also under the impression that the tape recordings can be used for research purposes. The letter is one of confirmation to what has been perceived as "verbal permission". Suddenly the prefix "mis" becomes operative and the researcher's world is turned upside down or inside out. If the prefix "mis" is added to "understanding" we have a completely different reality to face; if the prefix "un" is added to "clean", the world view becomes muddled or distorted. A correspondence is initiated between Alberta Education and Connors. A copy of his dissertation proposal is dispatched "across the river" for perusal by the Ad Hoc committee so that they may decide whether or not to grant permission for the tapes to be used in the study. The

dissertation proposal becomes the subject of a letter in which the Ad Hoc committee is advised, in case they are not "familiar with the 'critical' mode from which Bryan Connors is writing", that Connors' stance presumes "that educational decision-making is an elitist process". Further elaboration of this view is given to the Ad Hoc committee; "the elite" (in this case, the Ad Hoc Committee, Alberta Education, etc.) contrives to "program the ordinary people" (in this case, teachers) in order to protect its own vested interests and the status quo. In an interview that was conducted on April 4, 1981, Connors "discovered" that his original dissertation proposal which had been sent to Alberta Education had been reproduced and distributed to the Ad Hoc committee members. The comments that had been written in the margins of the copy were supposed to have been "white fluided-out", but unfortunately this had not happened. The Ad Hoc committee members' copies, therefore, still bore the imprints of someone's reactions to the proposal. When questioned about the memo which accompanied the dissertation proposal, it was recognized that the interpretation given to the document may have "encouraged them to read in a particular way". The interviewee "felt an obligation to point out to them that there were some personal things being written there and they had better be aware of them" and that "they had better make damn sure that they knew what they should take into account". Now this is a very interesting view, held by an employee of Alberta Education, toward the Ad Hoc

committee. On the one hand, this group is empowered to critique and evaluate the materials developed for use in the Mentor Project -- materials which may profoundly influence the teachers and students of the province of Alberta. On the other hand, the group is perceived as not having the wit or wisdom to critique the research proposal of a doctoral student which will not directly affect the teachers and students of Alberta -- indeed no more than "a half-hour over the lunch period" would be needed to deal with the issue. This leads one to speculate about the motivation behind this act. Why did the employee of Alberta Education assume this caretaker role towards the Ad Hoc committee? Granting that research "ought to uncover very meaningful insights", why would the employee of Alberta Education give advice to the committee? Is there research which is more acceptable than other research? What criteria make some research more acceptable than others? Did the advice which accompanied the proposal given to the Ad Hoc committee ensure that the committee would reject the proposal thus saving Alberta Education from making a political decision? The memo makes it clear that the "formal agreement" of the committee to "participate in the project" is required, before Alberta Education can authorize the research.

How did the employee of Alberta Education view the proposal? In a letter dated January 26, 1981, he admits to being "personally distressed by some aspects of your proposal ...". The interpretation that is given of the

proposal sees the Mentor development team as "innocent", whereas the Ad Hoc committee is "elitist"; the employee's view also interprets the proposal as creating a hierarchical and bureaucratic relationship between the Ad Hoc committee and the development team. The employee of Alberta Education, in this same letter, attempts to correct the record in that he sees the developers as "experts" and the Ad Hoc committee as "common folk" practitioner(s). It is his perception that the "common folk practitioner" occasionally requested the expert developers "to come down to earth, not use patronizing language, field test materials, etc." With the definition of the Ad Hoc committee as "common folk practitioners", the advice provided with the research proposal can now be seen as consistent with the underlying view of the Ad Hoc committee held by the employer. Since the "common folk" practitioners would, or could not be expected to understand the intellectual intricacies of critical theory, they must be warned and protected by the "caretaker". The "common folk practitioners", according to the employee of Alberta Education, wish for the developers "to come down to earth". What are the implications of a group of developers who need "to come down to earth" for the Mentor Project? Does it suggest that the developers are aimlessly free floating above the earth? Could the use of the word "practitioner" suggest that the developers are theorists who have become detached from the earth of the "common folk"? Are the developers perceived as gods who look down upon the earth? In this

case what is the earth? Is the earth the curriculum as Alberta Education perceives it?

Besides being requested "to come down to earth", the developers are also implored to refrain from using "patronizing language". Words have come to fascinate Connors -- maybe it's reading too much critical theory and phenomenology that is to blame. The developers who are perceived as above the earth, as beings or possibly gods who have ascended beyond the realm of common practitioners, not only see differently but also talk their own language. The developers (who now exist on their own transcended real estate) "talk down" to the committee; the developers are aware of the fact that in their daily lives, they use a language that is unknown to the committee because a special or "less than" language is used to communicate to the committee members. In "coming down" to the committee and using patronizing language, the "gods of development" have misread their audience. The audience is aware that it is being viewed and addressed in a manner which is different from the way gods talk to gods. The gods from their Mount Olympus "across the river", are requested to talk man to man. The god-like developers are being "put in their place".

An exhortation to field test materials is also called for. The developers must "go forth from their lofty residence to the "field" where the "test" of their materials for appropriateness will be undertaken. The remoteness of the developers from the "field" is suggested in the very

request. The developers, it would seem, are perceived as being isolated from the world of the teacher or practitioner. Mentor must visit the field and in so doing will touch earth. The test for Mentor is not in some lofty realm but rather in the world of the common folk practitioner.

Summary

The foreword contains an historical account of social studies within the province of Alberta. The historical account locates, or gives a context, for the Alberta Social Studies Inservice Project. The Mentor Project is a component of the provincial inservice program.

The Introduction is a personal viewpoint of the Mentor Project's development. The selected episodes situate the author within specific events which occurred during the developmental stages of the project.

CHAPTER I

INTRODUCTION, OVERVIEW AND DESIGN OF STUDY

Introduction

The study under consideration seeks to expose the current perspective that dominates educational inservice. Critical interpretation will be the means adopted for such an investigation. The Alberta Social Studies Inservice Project and, in particular, the Mentor component, will provide the focus for a critical insight into current inservice education's ideological viewpoint. The study will also present, for examination, three alternative modes of inservice education. The content of the inservice alternatives are propositions and should be viewed in this light.

Purpose of the Study

The purpose of the study is to make explicit the mode that currently influences inservice activities, within social studies, found within the province of Alberta. A second purpose of the study is to initiate an exploration into the precepts found within alternative inservice modes. The examination of alternative modes of inservice recognizes that the "process" of inservice education can lead to a re-creation of this aspect of the educational endeavour. In making explicit the current mode of inservice, the

researcher is engaged in a perceptual or interpretative act. Morris (1964) sees the perceptual act as being focused by the designative question or problem of what is. In exploring or seeking alternatives, the focus shifts to what is wanted or preferred and this becomes an appraisive or preferential act. William James (1958) views alternatives as "live options" that have potential or possibilities. Mead (1934) observes that in creating an alternative process, the researcher is engaged in a futuristic orientation that is "removed" from the reality of the existing situation. The study concludes by "offering" the possibility of three transformative processes which could be applied to inservice education.

Significance of the Study

Much of the current literature about inservice describes the state of the art as being confronted with crisis. Inservice education has been described as the "slum of American education" (Wood and Thompson, 1980), and Nisbet (1974) questions current inservice practice when he asks, "Bandwagon or Hearse?" The literature also seems to suggest that teachers hold negative attitudes towards inservice education. Teachers, while being negative towards inservice, also recognize that "inservice education is crucial to improved school programs and practices" (Wood and Thompson, 1980). Educators responsible for inservice education also perceive teachers as "disliking" inservice education; such educators also see teachers as demanding, or at least,

showing a preference for "directed" inservice activities, and thereby avoiding responsibility for inservice education. Fullan and Pomfret (1977), in their studies of inservice procedures, observe that there appears to be a focus upon changing teacher behaviour(s) which would suggest that external criteria determine the success or failure of inservice education. Flanders (1980) claims that teachers view themselves "as at the bottom of the education status system" and that inservice, as a consequence, is interpreted in terms "that they (teachers) do not have the professional ability to decide for themselves".

It is within such an educational environment that Alberta Education has created a social studies inservice project. The study has the intent of examining the provincial inservice project to determine the perspective found within the inservice project's documents and its delivery techniques. By using a critical interpretative framework, the researcher would analyze the view of the teacher as held by the creators of the inservice project, and also the view of man that is the basis of the Alberta social studies program (1981). The critical interpretation of inservice documents would allow for a vision of the underlying ideology which is embedded within the Alberta social studies inservice project. The study recognizes that the inservice project translates the social studies program and inservice activities shape and mould the perspective of social studies held by teachers which would,

in turn, be transmitted to the practices of the classroom. The study seeks to expose the present dominant perspective that influences social studies inservice; in the exposing of the dominant mode of inservice activity, consideration is given to alternative inservice methods. The study seeks to:

- i) examine current literature concerning inservice;
- ii) examine perspective as it is understood by critical theorists;
- iii) apply a critical interpretative perspective to an inservice project; and
- iv) create those alternatives that can be viewed as inservice "possibilities".

Research Questions

A basic intention of the study is to analyze the dominant perspective embedded within the Alberta social studies inservice project and, in particular, the component of the inservice called the Mentor Project. Werner (1977) created a critical analytical framework which will be applied to discover or expose the embedded perspective.

The major research questions are:

1. What are the intents of the Mentor Project?
2. Whose interest does the Mentor Project represent?
3. What views of the teacher are implied by the Mentor Project?
4. In what ways does the perspective, portrayed within the Mentor Project, represent power and domination?
5. What are the underlying approaches used by the developers of the Mentor Project?
6. What root metaphors does the Mentor Project use and what are the implications of such borrowed metaphors?

7. In what ways does the perspective in use prevent us from seeing alternatives?

Assumptions

The assumptions within this study are that:

1. reality for all people is socially constructed,
2. inservice programs are constructions of reality,
3. a perspective of man is contained within all inservice activities and this perspective is seldom made explicit,
4. it is possible to uncover the perspective of man that is "hidden" within inservice activities,
5. the perspective(s) to be found within inservice create(s) an image that is reflected in the self-worth of the teacher, and
6. when the present perspective is "exposed", teachers can become creative beings, in that alternative modes of inservice can be considered.

Definitions and Delimitations

Within this study, the word "curriculum" refers to the 1981 Alberta Social Studies Program. "Inservice" generally refers to the Alberta Social Studies Inservice Project (1981-82); particular attention is directed towards a component of the provincial inservice project which is referred to as the Mentor project. The Mentor project is based upon the social inquiry process as found in the provincial social studies curriculum guide. The curriculum guide and the inservice packages created within the Mentor project are viewed as containing the same perspective.

Perspective is a word that is interchangeable, within this study, with such words or terms as orientation, frame

or horizon of reference, mode of thought and interpretation of the world. Perspective is the way in which an individual looks at the world. The word "perspective" refers to the way in which the world is interpreted, ordered and, as a consequence, acted upon. It is through perspective that an individual gives meaning to the world. A perspective contains components that help order the world; for example, presuppositions, interests, motives and commitments help define and cause actions which reflect the individual's perspective. It should be noted that, as perspectives change, so will assumptions about the nature of man be viewed differently. The relationship which exists between subject - object will be relocated as the "frame of reference" or "mode of thought" shifts or changes.

Procedural Notes

Wilson (1976) observes that a dissertation "is a formal written discourse on a particular topic of study". Chapters, like signposts, are indicators of sequence and direction. In many dissertations, chapters resemble a "linear format"; the intent of the chapters that follow is to create a dialectical relationship. Chapter II, the "creation" of the Alberta Social Studies Inservice Project and, in particular the Mentor Project, is examined within its historical and situational context; a review of literature pertaining to inservice, in general, is also included. In Chapter III, perspective is examined; this chapter also includes a review of the literature of the critical mode. Attention is given

to the views held by particular theorists, and Werner (1977) is "operationalized" in order to analyze inservice documents. Chapter IV focuses upon the research questions as developed from Werner and applied to documents associated with the Alberta Social Studies Project and Mentor. Chapter V provides positive alternatives to the practice of inservice. The development of such alternatives can in itself be viewed as recommendations for educational inservice.

CHAPTER II

REVIEW OF LITERATURE

The May 15, 1981 edition of the Alberta Report, in its school section, had a headline that read "\$2.2 million to prevent a flop: Why Alberta is teaching social studies teachers how to teach". The focus for the newsweekly magazine's story was the proposed inservice project that its developers entitled Mentor. Alberta Report has a history of being critical of provincial social studies programs and its editor condemns "values clarification" as an example of moral relativism. The headline was judgmental in that it viewed the social studies program as a "flop" that could only be rescued by the infusion of governmental funding; it was also suggested in the magazine's byline that teachers had to be taught "how to teach" the Alberta social studies program. The inservicing of social studies teachers in the province, in the past, was alluded to only but the magazine claimed that in 1971, when a new social studies program was introduced, Alberta Education "failed to explain the new program to classroom teachers". The article also noted that in 1975 "a major evaluation" was completed that regarded the "values clarification" program as a "flop" -- "partly because teachers themselves never understood it". While the article may have contained elements of literary license, there is no

doubting that the Minister of Education for the province has provided substantial funding "to give every Alberta social studies teacher new special training".

The "major evaluation" that the Alberta Report referred to in its article is known provincially as the Downey Report whose findings have had an impact upon the Alberta social studies. The Downey Report, after its fairly extensive investigation of the social studies "state of the art", made a number of recommendations to which Alberta Education responded. The first recommendation was "that the new social studies program be continued -- with certain refinements" (p. 23). A second recommendation stated that the documents which articulate the Master Plan be reassessed; included within such statements was a call for a more even distribution of Canadian content across the grades and that "the messages of the Master Plan" be written in a language which is comprehensible to specialist and non-specialist alike. Program development could be encouraged or aided by the creation of an agency that would serve as a clearing house or communication center and be service oriented; such an agency could design programs, train consultants and assist in formative evaluations. The Downey Report also recommended that students be familiarized with the aim, the orientations and the methodologies of the Social Studies program; the public, it was felt, should be made more knowledgeable about the program and "deliberate attempts (should) be made to involve parents and society in planning ..." (p. 28).

A crucial recommendation labelled number nine in the Downey Report stated:

... that enlightened programs of inservice education be initiated cooperatively by Local Authorities, the Association, the Universities and the Department to engage practicing teachers in self-development through: short courses, involvement in projects or program development, visitation programs and so on; ...
(p. 29)

The researchers associated with Downey were responding in the case of inservice, to a particular criticism that in the minds of the teachers was a factor in the failure to implement the 1971 social studies program fully. The report had noted "the implementation of the program to have been difficult, slow and spotty ... and, hence, in need of further impetus" (p. 23). Implementation was also judged to have been "uneven" but that, while unfortunate, the general history of innovation is replete with "mixed report cards". Teachers were often critical of inservice education; all too often, such inservicing was "one-shot workshops, institutes and programs" that, at best, made "teachers aware of change, yet fell short of committing them to it" (change or new programs). In some instances, it appears that the first indication that teachers had concerning a new program was when they were handed the newly-arrived curriculum guide.

The Downey Report was tabled in 1975 and since that date Alberta Education has responded to a number of recommendations. The new social studies has been continued, although greater emphasis has been placed on students acquiring knowledge and skills while the values dimension

of the program has not been abandoned. The demand for greater Canadian content has been answered; it is estimated that sixty per cent of the program's content focuses directly on issues that have a national flavour. The curriculum guides were revised and attempts to de-jargonize them were undertaken; the 1981 social studies guide has been mandated by the provincial government and is now in the hands of teachers. Alberta Education has yet to create an agency that would assist teachers in program development and be "service orientated". The provincial educational authority has been involved in the production of "exemplary" units to assist classroom teachers to "come to grips" with the demands of the social studies program. The Heritage Resource Learning Project has produced sixteen Kanata Kits which are directly related to specific issues that students examine through their school career. The Heritage Resource Learning Project has also funded the production of books which are relevant to the social studies program, as well as a junior atlas. Teaching units, developed by educators, and funded by Alberta Education, are also present in the classrooms of the province. Prescribed textbooks, subject to a forty per cent discount, also can be used by teachers to assist in the implementation of the 1981 Alberta social studies program.

The inservicing of teachers had not been forgotten or ignored by Alberta Education. A study or report conducted jointly by the Alberta School Trustees' Association, Alberta

Teachers' Association and the Department of Education recommended inservice training for the teachers of social studies. In order for the teachers to become aware of the 1978 "interim" social studies curriculum, and the fact the interim status was to be removed from the program in 1981, Alberta Education created an awareness inservice package. The awareness inservice package is usually referred to as "phase one". "Phase one" concentrated upon the central focus of the new curriculum guide. Teachers who attended "phase one" workshops experienced:

1. A film entitled Change: The Ultimate Challenge -- the film concentrated upon a social issues approach.
2. A film called Patterns and Parameters -- the focus was upon how the program was held together; values knowledge and skills were linked together in an explanatory manner so that teachers became aware of the process of social inquiry.
- 3,4, 5. An inservice leader using a workshop format dealt with the values, knowledge and skills components of the social studies 1978 program.
- 6, 7. The emphasis within these components of the "phase one" inservice was to make teachers knowledgeable about provincially prepared resources. Teachers were introduced primarily to the Kanata Kits and the Teaching Units. "Phase one" components three to seven were developed as "hands-on" small group activity sessions. Meanwhile educators recognized

that the implementation of the 1978 social studies program required more than a "simple" awareness package.

The Associate Director of Curriculum (Social Studies), Mr. Frank Crowther, initiated what was to become Mentor when he prepared a proposal on behalf of the Alberta Social Studies Curriculum Coordinating Committee in Spring, 1978. ACCESS-TV was asked to cost the proposal, and this body's subsequent report was given preliminary approval by the Curriculum Branch as a possible ACCESS Project. ACCESS then contacted Drs. Chamberlin and Massey at the University of Alberta to prepare a detailed design for a provincial social studies inservice project. The inservice design "was also costed out and approved by the Curriculum Branch as a specific ACCESS project for 1980-81". The stage was now set for a second phase of the implementation of the Alberta Social Studies program.

The development of the inservice package was the subject of a contract between ACCESS-TV and Drs. Chamberlin and Massey. ACCESS-TV was the employer of the developers and it also "had the right to dictate how the development materials will be produced". The developers agreed to produce "sixteen modules and one introductory package; prepare complete development documents ready for production of the media components as required for a maximum of six modules"; validate, by piloting, print and non-print materials; revise modules as a result of the validation experience and

also act as consultants to ACCESS-TV during the production stage of the project. Drs. Chamberlin and Massey "recruited" four graduate students from the area of social studies to assist them in the development of Mentor (January, 1980). The funding for both the development and the production of the Mentor inservice modules was the responsibility of ACCESS-TV.

The Curriculum Branch of Alberta Education could "lay claim to a certain portion of the ACCESS budget annually for the preparation of educational materials". Mentor appeared to be a substantial proportion of the Curriculum Branch's educational materials entitlement. While Alberta Education could make suggestions to ACCESS-TV, as could the developers, the ultimate responsibility for development and production rested with ACCESS-TV. Alberta Education had the task of approving and distributing the Mentor modules. Alberta Education had the final recourse of refusing to distribute the ACCESS-TV produced materials and it could "hold ACCESS accountable for an inferior quality product".

Alberta Education created an Ad Hoc committee "to ensure that the final Departmental approval was based on reasonable authority". Mr. Frank Crowther stated:

The Mentor Ad Hoc Committee comprises representation from Alberta Education, Alberta Universities, the Alberta Teachers' Association Social Studies Council and school district consultative staffs.

The Ad Hoc Committee's duties consisted of monitoring the design, development, pilot testing and revision of the

Mentor modules. Alberta Education felt that the creation of an Ad Hoc committee assisted in the assessment of the inservice project; in the original contract between the developers and ACCESS-TV, it was noted that the development team would work under the direction of ACCESS-TV "in interpreting and incorporating the suggestions of the external consultant groups, such as the Project Advisory Committee". It appeared that if the Ad Hoc committee had not been created, Mentor would have been the subject of an Alberta Education field assessment before going into production. The Ad Hoc committee made possible the implementation of Mentor in a more rapid manner than following the usual departmental procedures.

The Mentor project's focus was the curriculum guide (1978) and, in particular, the social inquiry process that it advocated. The social inquiry model would be the subject of fourteen workshop format modules. The fourteen developed modules were:

1. Openers
2. Gathering Data -- Maps
3. Gathering Data -- Surveys
4. Gathering Data -- Historical Documents
5. Gathering Data -- Interviewing
6. Organizing and Evaluating Data
7. Evaluating Data
8. Synthesizing Data
9. Resolving the Issue
10. Applying the Decision
11. Valuing
12. Evaluation of Knowledge

13. Evaluation of Skills

14. Evaluation of Values

Each of the fourteen modules followed the same basic format, although the inservice leader had the opportunity to vary his procedure. The individual modules were accompanied by a leader's guide. The design of each module was as follows:

- PART 1 A description of the specific aspect of the social inquiry process that is the subject of the module.
- PART 2 An experience (by the teacher taking part in the inservice) of the particular segment of the social inquiry process that is the subject of the module.
- PART 3 An examination of the criteria which are usually associated with the particular aspect of the social inquiry process.
- PART 4 Teachers, in the case of a number of modules, will view a videotape that shows two distinctive teaching styles (other media presentations will be used for the same purpose in those modules that will not feature videotape). One "style" is teacher directed activities and the alternative is that of shared teacher/student classroom practices that are applicable to the particular social issue component that is being "workshopped". All activities presented on the videotape demonstrate the use of Alberta Education produced Kanata Kits and Teaching Units. The workshop participants are then asked to analyze the demonstrations that they have viewed or examined. The individuals at the workshop are asked to focus upon the role of the teacher and student within the particular demonstration presented.
- PART 5 Workshop participants exchange ideas or experiences about the specific component of the social issue process under examination.
- PART 6 This step is central to the Mentor Project: teachers either individually or in small groups select a topic from their grade level and then develop activities that would enhance their working knowledge of the specific component of the social inquiry process under review.
- PART 7 The actual workshop would conclude at this juncture with all individuals or groups present sharing their PART 6 endeavours with one another.

- PART 8 Examples from Kanata Kits and Teaching Units
- PART 9 Examples from other sources. The samples provided with the module can be viewed as "handouts" but they can also be used by workshop leaders to assist development in PARTS 2, 5 and 6.
- PART 10 Module Evaluation Form. Each module can be evaluated so that future inservice activities can be improved upon.

With the production of the inservice materials, the province and the Department of Education initiated a radical departure from past inservice methods. The province hired 125 social studies teachers who were trained to use the inservice materials that were produced and packaged under the development label "the Mentor Project". After a training period, the 125 inservice leaders ventured forth to work as special consultants with the approximately 10,000 teachers who were responsible for teaching social studies. The inservice leaders were hired in this capacity for the first semester of the 1981-82 school year -- and the secondment required a substantial portion of the \$2.2 million provided from general funds by the Alberta government. It was estimated that the inservice "cadres" would be able to conduct a two-day workshop per teacher. The cadre concept of inservicing teachers would undoubtedly be watched with interest "because such a thorough-going programme had never been tried before on this scale anywhere" (A.R. 1981: 38). If the social studies inservicing project were to be successful, other subject areas might experience something similar when major curriculum revisions are undertaken. Expectations of the inservicing project took on not only

a pedagogical hue, but also became coloured with a political tone. President of the Alberta Teachers' Association, Mac Kryzanowski stated:

We hail this decision as a first step in solving the inservice problems that have plagued Alberta teachers for over a decade. Until now, school systems and the teachers involved have had to bear the major cost of reorienting teachers to changes in curricula. The ATA has for many years advocated that the Department of Education assume the financial responsibility for this task. (ATA News, May, 1981: 1)

The provincial Education Minister recognized "that the ATA had been arguing long and hard, that such training would make a big difference in the quality of teaching. So we're going to see, he concluded" (Alberta Report, 1981: 39).

Inservice Research and the Alberta Scene

In October 1980, a three-member committee composed of representatives from Alberta Education, the Alberta Teachers' Association (ATA) and the Alberta School Trustees' Association (ASTA) published a document entitled Inservice Education for Implementation of New and Revised Programs. The committee consulted frequently with a number of groups and individuals who represented a broad spectrum of provincial educational interests. The Tripartite Committee on Inservice Education examined, to some degree, the historical reasons for its existence; a Curriculum Policies Board (CPB) had been created by the Minister of Education in 1976 and among the board's first recommendations was the recognition that "implementation activities and resources" were significant as new programs were introduced to the world of the school.

The CPB was also sympathetic to local school boards in that both inservice time and resources were required before new programs became mandatory in the schools. Implementation, as a concern, is shown in the following CPB motion:

THAT the CPB recommend that Alberta Education, the ATA and the ASTA cooperate to develop an inservice procedure to introduce and maintain new curriculum (p. 1).

As a consequence of the CPB's recommendation, the Tripartite Committee on Inservice was created. The committee saw its mandate as follows:

- 2.1 Appraise current provisions and needs with respect to inservice for new and revised provincial programs, and
- 2.2 Develop models for the delivery of inservice, having regard for equitable distribution of responsibility among the various delivering agencies. (p. 2)

The committee, by examining the literature and using individual experiences, "identified premises and principles for inservice education" (p. 3). One of the major influences upon the Tripartite report was the "inservice material for the new social studies which is to be introduced on a mandatory basis in September, 1981" (p. 3). The committee noted:

... using the social studies program as a base upon which to design a prototype for inservice education, as judged by the tenets identified in this study, recommendations for future implementation procedures for new and revised programs were made. (p. 3)

The committee was obviously concerned with curricula implementation in a manner that would "advance the aims of the program", while recognizing that the "professional

abilities of persons responsible for implementation and the availability of other educational resources" were of paramount importance. In their efforts to "come to grips with implementation", the committee also felt it necessary to define curriculum. The definition of curriculum became important because in turn it defined implementation -- the committee felt that the understanding of the concept of curriculum gave "emphasis upon what is to be accomplished by its implementation" (p. 5). The Tripartite Committee's definition of curriculum read:

... curriculum is defined as an organized pattern of proposed study which identifies what is, and to whom it is, to be taught. The knowledge, skills and attitudes so identified are organized into grades. A variety of learning resources and possible methods of instruction are included. (p. 5)

In their concern with implementation, the committee isolated three generic models of curriculum development; the model of curriculum development was recognized as determining to a greater or less extent the form of implementation that would be undertaken in advancing the aim of the program. The generic models identified were:

- a) the Research, Development and Diffusion model -- recognized development to be the task of experts and that diffusion was the responsibility of a hierarchical system;
- b) the Social Interaction model saw teachers as curriculum developers according to their "situations"
- c) the Problem Solving Approach recognized the needs

of practitioners, but also felt that curriculum development was such that "substantial support" was required from "the centre".

The committee noted that curriculum development "appears to be a combination of the Research, Development and Diffusion and Problem Solving Approach Models" (p. 7). The dichotomies that existed in the various modes of curriculum development were recognized by the committee and were given as follows:

- 4.1 Decision making may be centralized or decentralized with or without consultation.
- 4.2 Needs assessment may be systematic, reflecting universal needs, or be sporadic, emphasizing individual concerns.
- 4.3 Primary development may be done by external experts or by the internal practitioners of the classroom.
- 4.4 Centralized development invites economic efficiency while decentralized action could lead to costly redundancy.
- 4.5 Structured uniformity will likely characterize a product developed centrally while locally-developed products will tend to result in unstructured diversity.
- 4.6 Practitioners are viewed as passive when development is centralized and conversely as active when development is decentralized.
- 4.7 Centralized action considers implementation as sequential to development while decentralized action supports a concurrent relationship. (p. 6-7)

The committee recognized that a structure and process existed within the province for curriculum development but "is not matched in implementation" (p. 7). Historically, the individual teacher in Alberta, supported by supervisors and consultants, has been responsible for implementation.

It was the contention of the committee that Wood and Thompson's (1980) perception of inservice as "disadvantaged, poverty-stricken, neglected, and has little effect" (p. 7) should not be ignored. Wood and Thompson identify a number of inservice shortcomings that include: a negative attitude on the part of teachers due to poor planning, a failure to understand the daily realities of the classroom and the recognition that change cannot be accomplished overnight. Wood and Thompson also recognize that many inservice administrators have negative attitudes towards teachers who are often defined as lacking motivation. Inservice is often "telling" and there is a failure "to demonstrate the kinds of practices which teachers are to use in the classroom ..." (p. 8). Lastly, Wood and Thompson see inservice as failing to be given the necessary economic and moral support from the components that form the educational hierarchy. After reviewing other literature, the Tripartite Committee proposed "the following tenets and recommendations" to "form the basis for designing implementation activities for new or revised programs" (p. 9). It should be noted that the Tripartite Committee talked a great deal about "customized implementation plan"; the use of the word "customized" is meant to recognize or "reflect the particular changes being introduced in each new or revised program" (p. 11). The basic tenets of the committee were seen as "critical elements for customizing such (implementation) plans" (p. 11). Curricula or programs of study are "statements of public

policy and as such are mandatory". The committee advocated cooperation among the differing educational agencies for implementation but also observed that implementation planning should occur concurrently with curriculum development. A basic tenet "spelled out" by the committee was that "the initiators of new and revised programs have primary responsibility for the concurrent development of implementation plans to accompany these programs" (p. 11). The Tripartite Committee saw the focus of inservice as the development of competencies required for new programs but recognized the need for more involvement of teachers in the decision-making process. The committee also felt that a basic tenet of a successful implementation plan was the provision of "time, people and materials" and that such variables needed to be considered very carefully when such a complex issue as change was being considered. Finally, the committee saw evaluation of the implementation process as being important and called for a focus upon "structure, content, process and allocation of responsibility" of inservice activities.

In view of the basic tenets of the Tripartite committee, the recommendations created are somewhat predictable and have a tendency to favour one side of the program development dichotomy rather than the other. The committee recommended that all "program change, including implementation, should be scheduled" (p. 12). Implementation plans should be carefully articulated; "relevant knowledge, skills and attitudes" should be specified and a careful needs assessment

undertaken in order to maximize efficiency in terms of "time, personnel and materials required for the implementation at provincial, local and individual levels" (p. 13). The committee also recommended that the goals and objectives of the "inservice component" be stated and that teachers be participants in "designing and choosing activities for mastering the required knowledge, skills and attitudes" (p. 13). Inservice, the committee believed, should demonstrate competencies that reflect the classroom setting and the "delivery of inservice by peers or resource people with credible, relevant experience" (p. 13) was also recommended. The question of time for participants was also noted by the committee who reported that release time should be given if programs were to be successfully implemented. The Tripartite Committee recommended that an administrative structure to "facilitate the cooperation and integration among the organizations and levels required for the implementation function" (p. 14) be created. Additional funding for implementation procedures and the evaluation of the implementation process were also supported in principle. Communications to the widest possible audience emphasizing the changes and consequences concerning new programs were also considered to be appropriate and desirable. The committee further proposed that "a representative, provincial committee" be appointed to manage all new program implementation activities.

The Tripartite Committee recognized that inservice

activities were already underway in social studies and that additional "commitments by the province, school systems and profession to the implementation of the program" (p. 15) was urged. The committee, in recommending that implementation activities and curricular programs development should occur concurrently, also noted that this had not occurred in the case of social studies. Social studies would appear to have been isolated by the committee, but it is more likely that they recognized the present state of the inservice art in Alberta. The committee called upon the Social Studies Curriculum Committee to mandate an implementation plan for the program -- by October 1980, Mentor was already underway, but it would seem that the Tripartite committee's recommendations affected the provincial government granting of additional funding to social studies inservice activities.

What is Inservice?

A spate of articles has been rather condemnatory when considering inservice. Wood and Thompson (1980) described inservice as the "slum of American education". Miller (1977) considered inservice education as "topless". Nisbett (1974) has questioned current inservice as "Bandwagon or Hearse?" Hentschel (1977) and Joyce (1980) have indicated that inservice education is a "growth industry". Hentschel notes that "opportunities for inservice have proliferated, and increasingly large sums have been allocated for staff development ..." (Hentschel, 1977: 103) In attempting to describe inservice and what it is, the point-of-view of the

researcher seems to be important. In many ways, the literature is reminiscent of the blind men attempting to describe an elephant. The conclusion depends upon where you stand. Countless articles have been written upon inservice education, but one major difficulty confronts the researcher -- what is meant by inservice?

Young (1980) sees the term inservice education as suffering from a lack of definition. It is Young's premise that educators have a common-sense understanding of the term but that when examples are offered, they usually are very narrow in definition. Young defines inservice as:

... any activity that contributes to a sharing of ideas among teachers, an improvement in the professional or personal knowledge and skills of a teacher, or the installation of an innovation in a school's program. (p. 1)

Arcus (1979) perceives inservice training as following a number of patterns; inservice is defined as "one shot guest speakers or seminars, two to three day conferences, workshops of one or more weeks, and credit courses" (p. 43-44). Young (1980), in his preference for a "wide" interpretation of inservice states:

... inservice activities could include a teacher, alone, reading, viewing a film or observing a second teacher; a group of teachers sharing successes and failures in work of the day, or a team of teachers designing a new approach to instruction; attendance at a workshop focused on knowledge or skills, or attendance in a university class; a knot of teachers brainstorming ideas at a local tavern; a teacher out fishing and reflecting, while waiting for a bite, on classroom highlights, speculating about cause and effect; or a teacher and an observer discussing data gathered during an observation of a recent lesson. (p. 2)

Adding to the confusion concerning inservice is the debate over the terms "education" and "training". Joyce and Showers (1980) refer to training when the focus of inservice is upon the acquisition of teaching skills and strategies. Training appears to concentrate upon competence in consolidating an existing program, or adding to the teacher's skills base, so that new approaches can be adopted within a classroom. The emphasis in inservice training appears to be skill acquisition and the transfer of such skills to the teacher's daily repertoire. As such, learning theory and words such as feedback and reinforcement have a tendency to predominate in inservice training literature. Borg, Langer and Kelley (1971) used post-tests to examine the efficiency of inservice training because their principal interest was that of permanence. The methods of modeling, practice and feedback (Orme, 1966; Borg, 1975) have emphasized the success of inservice training. The inservice leader is often perceived as a coach, as someone who sets goals and gives continual feedback to the inserviced. Training with its emphasis upon redirecting behaviour (resocialization), seems to be one branch of what we call inservice (Fullan and Pomfret, 1977). Inservice education, in trying to be distinct from inservice training, refers to the complexity of implementing new programs or curricula. In effect, it recognizes training as being allied with the "fine-tuning" of existing approaches used within existing programs, but claims that education goes beyond training. Inservice education is concerned with a new program's rationale, the

new strategies required to approach new content, whereas training so often regards such concerns as "taken-for-granted" or the "what-is". The debate concerning "training" and "education" may at times seem like a non-debate. Joyce and Showers (1980), while being trainers, recognize the need of presenting the theoretical underpinnings of a new program. Young (1980) appears prepared to include "training" as inservice in order to define broadly inservice education.

The words "innovation" and "implementation" also hinder a clearer understanding of what is meant by inservice. In their exhaustive research on curricula implementation, Fullan and Pomfret (1977) recommended that teachers should experience an innovation rather than simply be informed about the innovation. Fullan and Pomfret also examine the concern that many educators express concerning the measuring of the implementation of particular innovations by teachers. By separating "innovation" and "implementation", we are confronted with compartmentalization.

An innovation is usually perceived as a new program or a new approach that has then to be implemented in the classroom. Aoki (1980) is critical of this "ritual". Inservice becomes an agency of installation. Inservice attempts to bridge the gap between innovation and implementation. Inherent within this view of inservice, is also a view of the teacher. The problem facing the developers of the innovation and its implementation is the task of informing the uninitiated (the teacher) about the innovations, goals,

resources, teaching strategies and evaluative techniques. Inservice is viewed in a specific way and it could be said that the "inservice" document becomes simply a service provided for teachers. Inservice to whom can be asked of the experience that confronts the teachers.

The previous paragraphs were concerned with defining "What is Inservice", and the difficulties of distinguishing between "inservice training" and "inservice education", and of seeking a clear distinction between "innovation" and "implementation". However, Aoki asks one to reconsider the question "What is inservice?" The researcher is asked to go beyond viewing inservice as having the function of bridging the gap between an innovation and its implementation. Inservice carries with it more than helping teachers to put a program into practice. The present model of inservice seems to suggest that the educational system is unidirectional. We have program or curricula developers whose product will be consumed by both teachers and students. To Aoki the "producer-consumer" paradigm underlies both the view of inservice and implementation. The paradigm has implicit within it "the relationship between the haves and the have-nots". The question "What is Inservice?" now takes on a different dimension and perspective and will be referred to as the study advances.

Perceptions of Inservice

Wood and Thompson (1980) perceive that "most staff development programs are irrelevant and ineffective, a waste

of time and money" (p. 374). Bailey (1976) suggests that the present concept of inservice education points towards the educational world as being an "unhappy place". Wood and Thompson (1980) note that teachers hold negative attitudes towards inservice and Bailey (1976) claims that inservice is viewed by teachers as troubling, disconcerting and even "ominous". He recites a tale of woe toward inservice when he observes that teachers perceive inservice as "threatening, undermining and often depressing". Inservice, or the need for it, can be viewed as failed hope. Auden (1964) sees most inservice as a conceit that is conducted like a crusade and promises redemption for those involved. Inservice would appear to be in a state of crisis.

On first impression it would seem that inservice is perceived in a very negative way by teachers but some research suggests that this is not so. Altmann, Herman and Clapp (1979) in a survey conducted in Calgary, Alberta, found "that teachers endorse the concept of inservice education". Teachers, while "endorsing the concept of inservice education", were critical of many practices associated with present-day inservice.

Cross (1976) sees teachers as participating "voluntarily in staff development that meets (their) needs". It is his contention that teachers are able to perceive their weaknesses and that they will volunteer for inservice activities that address the particular needs of the teacher. From the statements given, there appears to be a discrepancy

between inservice as presently provided and the needs of the teacher. Mediation between the curriculum and the lived world of the teacher appears to be the focus of inservice, but the miscommunication of the "needs" of the parties involved appears to make us all guests at a Mad Hatter's tea party. Apple (1980) sees inservice as an evaluative enterprise; a situation has been appraised and "needs" have been determined. W. I. Thomas (1927) notes that "whatever people define as real is real in its practical consequences". The language of inservice developers and that of the classroom teacher reflect different worlds and this heterophily adds to the confusion over inservice.

Harris and Bessent (1969) talk of "the precarious reputation" of inservice programs. Lippit and Fox (1971) see the distance between inservice developers and inservice participants as being a crucial weakness of inservice endeavours to date. Agne (1981) states that inservice education is woefully inadequate because it fails to recognize the needs of the community or classroom. Arends, Hersh and Turner (1978) perceive the present methods of inservice as impotent and that the resurgence of inservice activity is basically one of accountability. Wilen and Kindsvatter (1978) and Cooper and Hunt (1978) recognize that teacher attitudes towards inservice range from complacency to antagonism. The bitterness towards inservice felt by teachers is often a result of how inservice needs are determined. Educational authorities assess the need for

in-service activities, create the in-service and design the methodologies for dissemination. The needs of the teacher are ignored. That teachers have little opportunity for input into the nature and design of in-service programs, is one of their conclusions. It is the contention of Cooper and Hunt (1978) that the needs of teachers are ignored because the emphasis in in-service is given to changing teacher attitudes, the acquisition of skills and the maintenance of effect. Baschee and Hein (1980) also feel that the perception of the ineffectiveness of in-service education is due in part to existing methodologies which ignore the needs of the teacher. The concentration on teaching skills within a structured environment fails to recognize the input of teachers who have specific needs that relate directly to the teachers' daily situational context. Osborne and Bowling (1977) surveyed teachers as to their attitudes towards in-service; results were as follows:

	<u>Elementary Teachers</u>	<u>Secondary Teachers</u>
It does not fit my needs in the classroom	58%	65%
I did not select the topics	43%	44%
The in-service was too theoretical	51%	47%
Self-satisfaction	27%	30%

The survey also showed that satisfaction occurs when teachers participate in identifying in-service topics and when in-service activities are conducted by personnel from within one's own school or school system. Osborn and Bowling

concluded their study with the observation that when the needs of teachers are met, teacher attitude towards inservice is positive.

Flanders (1980), in a report to the British Columbia Teachers' Federation, exposes another aspect of teachers' attitudes towards inservice education. Inservice is perceived as being equated with workshops and the underlying criteria for success as defined by classroom teachers is, "it has to be good for myself, my students, my school and my district". While teachers recognized inservice as "self responsibility", they were critical of the workshop format due to previous bad experiences. The impact of previous experience as being a determinant of attitude towards inservice is also supported by the findings of Osborne and Bowling (1977). Teachers also noted that

... workshops were prepared on the basis of what someone wanted to say rather than on what participants wanted to hear. (p. 8)

Workshops were often resented because the teachers felt them to be lacking in relevance and they realized that some interest other than the individual's development as a teacher was being served. Flanders feels that the resentment towards inservice may also be due, in part, to the teachers' perception that they are at the bottom of the educational status system. Teachers perceive inservice as stating "that they do not have the professional ability to decide much for themselves". Inservice is one, among many, of the situations that they cannot control. Indirectly, inservice is perceived

as "fix the teacher". Inservice as a means of solving an educational problem is an example of "fixing the teacher" and has become an industry itself. Teachers, in the Flanders' study, viewed inservice as something done to teachers but is not done by teachers (emphasis added).

The work of Flanders (1980) concerning the teachers' view of inservice gives an insight into the way that they are perceived by others. Teachers are talked about. Jackson (1968) in trying to understand life in classrooms, reported that teachers generally have an intuitive, as opposed to a rational, approach to events that occur in the classroom. He also observed that classroom teachers have a tendency to be opinionated about classroom teaching practices. This might suggest that a closed-mind stance is taken by teachers when they are confronted by alternative teaching practices. The teacher is also perceived as having little regard for educational research because much of it does not speak to their practice. If we turn the latter statement around, it could be concluded that researchers see classroom practice as atheoretical. Kozuch (1979) sees the failure of inservice as due in part to a conviction on the part of teachers that change or innovation is not required. Kozuch sees teachers as wishing to remain within their current orientation of classroom practice. Explanations are seldom given, in the literature, as to what these teacher responses suggest. The Ford Teaching Project, undertaken in the United Kingdom between the years 1973-75, attempted to examine the failure

of its "inservice" projects by going beyond the verbalization of teachers. The researchers associated with the project discovered that teacher reasons, when explicated, had a logic of their own. Satisfaction, for the teacher, was not the understanding of a new curriculum or the acquisition of more technical strategies, but rather the overall development of students. The question that inservice educators need to ask becomes "Is there a point at which the cost of inservice and its innovations in terms of job satisfaction for the teacher outweigh the perceived advantages of the inservice and its innovations?" The Ford Teaching Project members also came to the conclusion that the teaching methods which teachers believed to be effective were effective. One of the questions that confronts the developers of inservice materials is how teachers can be asked to suspend judgment on their own theories in order to examine and experience in practice "new theories". The response to date seems to place "teachers' habitual and unconscious behaviour pattern" in a negative position and inservice practice becomes one of "changing teacher behaviours". Harris (1975) describes inservice as the task that specifically seeks to change the performance of people. In referring to changing performance, Harris also implies efficiency when he states:

The term inservice education is used to mean: any planned program of learning opportunities afforded staff members of schools, colleges, or other educational agencies for purposes of improving the performance of the individual in already assigned positions. (p. 21)

Sergiovanni and Starratt (1979) recognize that the need for inservice, as formulated by educational leaders, and that accepted by teachers, leads to a virtual clash of wills. Teachers reject the missionary form of inservice, however well intentioned, because they believe they are being perceived in a discrepancy situation. Flanders (1980) and Boag (1979) have also commented, directly or indirectly, upon the matter of teacher autonomy. Inservice, as it is commonly practised, invades or intrudes upon the teacher's definition of boundary. The Ford Teaching Project researchers note that classroom teachers felt their autonomy was restricted and they also felt a loss of control over their work world. Boag and Massey (1981) see the activities of teachers as being characterized by an autonomy which often seeks to minimize the effect of external influences. Boag's (1979) study, which focuses on the introduction of Kanata Kits within selected classrooms, does much to shatter assumed beliefs about teachers. The assumption that teachers are rational adopters of prepared materials is questionable as a result of his research findings. The teachers, within this study, see the classroom as a socially-autonomous cultural setting and reject structured procedures and materials. The Kanata Kits are viewed as an intrusion into the sensitive social world of the classroom. The materials are also viewed as an imposition that often is irrelevant to classroom situations. The teachers in the Boag study also implied that kits, created externally under the auspices

of Alberta Education, transmitted a pre-determined content and that students were seen as, at best, recipients of the "system's" offerings. Boag and Massey (1981) observe that for teachers "children come first, not so much the kit" (p. 52). It was also observed that:

... where the proposal (kit) was judged incongruent, it was rejected, adapted or re-interpreted to achieve agreement with their perspective. (p. 54)

The teachers of the Boag study indicated that knowing students was a major concern of teachers and that there is a resentment, or disbelief, that curriculum developers know what students ought to be doing. In this instance curriculum developers and their presumptions are considered questionable. Could the same presumption be made about inservice developers knowing what teachers ought to be doing? The focus of inservice upon methodology and strategies may be missing the point in that the teacher's focus is the child within relatively autonomous classrooms.

Ouchi (1981) considers that the concentration upon management by objective has become a fetish within most institutions. The results of such a fetish have produced "alienation, anomie, and a lowered sense of autonomy" (p. 72). While Ouchi is not speaking specifically of education, he may well be speaking to educators. He states that most institutional inservice programs are prefabricated and fail to recognize the importance of group membership. To be a teacher is to belong to a group and this membership influences

not only "practice", but also motivation and attitudes. Ouchi also observes that within group membership there is a communal memory. Kozuch (1979), while speaking specifically to perceptions, has observed that inservice is haunted by unsatisfactory previous teacher experiences. Ouchi (1981) claims that where such an atmosphere exists, attempts to change behaviour will fail. It is not behaviour that should be the first concern of those responsible for inservice education but rather the culture of inservice itself. Within Ouchi's organizational theory, understanding, for example, is an open expression of skepticism rather than the seeking of congruency with a pre-determined plan or guide. Ouchi's view of the group or community is also posited on a recognition of consensual decision-making. It is his contention that consensual decision making "openly signals the commitment" to autonomy by organizations. Zigormi, Beta and Johnson (1977) also recognize that central to inservice planning is the need to recognize the classroom teacher community. By involving teachers as planners, and assuming that teachers can be resources to one another in multiple approaches to "development", professional autonomy is realized.

Bacon (1980) breaks down the group membership of teachers into several categories and beliefs that each "grouplet" requires a different kind of inservice. The categories that Bacon has created see teachers as a) beginners, b) pioneers, c) maintainers, and d) settlers.

The beginners are characterized as enthusiastic and optimistic; pioneers are viewed as being ambitious and motivated by their leadership potential; maintainers are the backbone of the profession and are responsible for keeping schools running. Finally, there are the settlers who are cynical and do not want help or advice. The Bacon approach reflects the British educational system, in that inservice is "generalist" rather than subject specific. It should also be noted that in Britain, inservice is voluntary as professional days and teachers' conventions are not the norm. This reservation is noted in that transportability of ideas often fails to recognize the cultural milieu from which they (the ideas) originated. A case in point could well be Teacher Centres, particularly as they apply to inservice education. The North American experience seems to be that of administratively creating teacher centres with their principal role that of professional development. The British style of Teacher Centres seems to be much more informal. Bacon also notes that inservice education should focus on "the process of education as experienced by the child" rather than subject-centred methodology. This latter view of inservice needs attention in the researcher's opinion in that, at present, teachers (particularly those at the elementary school level) are bombarded with a plethora of subject specialized inservice activities. A concentration on the "process of education as experienced by the child" would also "allow" inservice to become school-focused.

Schwartz (1980) sees such a model of inservice as the creation of a learning community which involves not only teachers but other "staff" members. Altmann, Herman and Clapp (1979) feel that inservice which focuses on innovations that cross "subject" boundaries would do much to enhance teachers' recognition of the worth of inservice education.

How is Inservice Done?

The formats used in inservice programs have been alluded to in trying to determine what inservice is. Hayden and Lloyd (1980) have concluded that the style of inservice has little impact upon classroom teachers. Boschee and Hunt (1980) discovered that while the style of inservice did not seem to have much influence upon "effectiveness", other factors were mainly responsible for this state of affairs. Among their observations they concluded that the "nature" of inservice was most detrimental to the style of inservice. Inservice, for many teachers, is a "one shot" affair, that often occurs at an inappropriate time. Teachers often plan well in advance and inservice that occurs at inappropriate times has to compete with pre-determined classroom practice. Dawson (1978) sees short-term inservice as having little or no impact upon the teacher. This factor should be noted by inservice developers or planners as, too often, the customization of inservice products seems to be a principal concern.

Cruickshank, Lorish and Thompson (1979) demand that inservice should be long term and that school systems should recognize this fact. Fullan and Park (1981) support this

concept by viewing inservice and implementation as complementary to one another. Time seems to determine so much of the teacher's existence; in short it creates its own tyranny. The acceptance of inservice within a longitudinal dimension requires a different approach to inservice; all too often, we wish to evaluate the success of inservice practice in an immediate manner. The conclusion of many inservice activities consists of an evaluation sheet. Such evaluations are often short-term or "instant" in their responses, whereas the impact of inservice may better be understood if longitudinal studies were undertaken (of either a quantitative or qualitative nature). Boschee and Hein (1980) have questioned the present concept of inservice evaluation instruments and they have observed that they deteriorate over time. In one of their studies, they found that 97 per cent of the inserviced teachers expressed positive attitudes after an inservice experience but that six months later the figure had dropped to 40 per cent. If the first figures only were used by inservice developers, success would or could lead to a continuation of the strategies being used without much question on the part of the developers.

Osborne and Bowling (1977) perceive inservice as having virtually the same methods that it has always had. Inservice, in their opinion, fails to recognize that the teachers of today are much better prepared academically than their counterparts of the past. The implications of this view are

that the inservice needs of yesterday were different from the inservice needs of today. If a new approach to inservice is undertaken, the identity of who presents the experience must be considered. The needs of the "better" educated teaching force of the present are usually determined by needs assessment questionnaires and survey instruments. This method would appear to be appropriate for inservice developers in that programs can be fashioned to assist the practitioner. Evaluations of designed programs seem to suggest, however, that dissatisfaction still exists. Jones and Andrews (1980) have questioned the reliability and validity of needs assessment instruments. By using face-to-face interviews, they came to the conclusion that "inservice needs reported by teachers and the needs as assessed by other means did not match". A reliance on self-reporting questionnaires to determine teacher needs is suspect as a means of determining inservice education.

Inservice education literature does suggest that the teacher of today would like to see a change as to who does the inservice. Jarolimek (1970) stated that a limitation of inservice has been the lack of involvement by teachers. Cooper and Hunt (1978) view teacher bitterness towards inservice as being the result of their exclusion, historically, from the process of inservice development. The will of the experts determined the inservice experience. Edenfelt and Smith (1978) demanded that educational endeavours become a collaborative effort and that inservice

education should accept such a characteristic. In calling for collaboration, with its implications of trust, it rejects the formalism, directiveness and distance associated with the outside expert. The expertise of the teacher is seen as having worth and this view seems to have grown in stature. Kerstein (1979) considers that inservice programs developed by teachers have credibility with other teachers and tend to effect change. Cruikshank, Lorish and Thompson (1979) see inservice in which teachers help teachers to be an extremely important and effective strategy. House (1974) has noted that peer influence is viewed in a positive manner in that it "feeds" professional understanding. The Ford Teaching Project researchers have noted that while aspects of peer inservice have been adopted, the educational hierarchy views total peer inservice as threatening in that it has political implications where teacher autonomy is concerned. The present provincial social studies inservice project could be construed as being or having the additive of peer inservices. Roth (1979) sees the teacher developed inservice as being more acceptable in that only teachers understand the "teacher's scheme of orientation"; all others are viewed as "outsiders" and "newcomers" and impose their relevance upon "the teacher's intrinsic relevance". Students at the University of Alberta (Therrien, 1980) claim that they have observed a "pattern or trend" emerging within inservice education towards a "one-to-one, in-school or on-site tutoring" program (p. 5). This trend seems to

suggest that the future of inservice education could well be towards individualized programs for teachers. Unfortunately the concept of individualized programs in the study is not explicated.

If the trend of inservice is towards teacher-planned and conducted experiences, the location for such activities certainly seems to be moving towards the school. Young (1980) sees the school as being the location of inservice in that it not only provides emotional support to the inserviced, but also provides the opportunity for ridding inservice of its "one-shot" approach. Inservice can be continuous within the school rather than the "that's it for this year" approach to much of a teacher's professional development. Fullan (1981) utters a word of warning, where school-centred inservice is undertaken, that needs to be considered seriously. Teachers can become overloaded with inservice activities and for this reason, Bacon's (1980) suggestion that "the process of education as experienced by the child" takes on added credence. Altmann, Herman and Clapp (1979) have observed that "teacher inservice has been left almost entirely to each individual" (p. 38); the concept of a school staff and its interests could give a community direction to inservice activities. Fox and Lippit (1971) have criticized teachers for their lack of initiative towards attending inservice sessions and this could hopefully be resolved with school focused inservice.

Therrien (1980) has observed that for inservice

education there have been too many questions, too little research, too few answers (p. 5). Dawson (1978) and Joyce (1980) both see inservice as a growth industry and one that is likely to increase in the future. Joyce claims that approximately 15 per cent of today's educators are involved with inservice and that the call is for more. It is with such a background that the Alberta Social Studies Inservice Project was formed. In 1980 a Tripartite Committee on Inservice Education made recommendations concerning inservice in Alberta. The recommendations suggested will influence inservice education in the province within the foreseeable future. The Tripartite Committee reviewed the literature concerning inservice and "identified premises and principles for inservice education". The Social Studies Inservice Project can be viewed as a prototype of the committee's recommendations.

Chapter Summary

The Tripartite Committee examined the literature concerning inservice education and while, at times, their interpretation may differ from that of the researcher, a number of similarities also exist. They suggested seeking a way to implement curriculum within the Alberta scene. There is a direct relationship to the present practices of curriculum development. For example, the Tripartite Committee came to the conclusion that curriculum development in Alberta seemed to be a combination of the Research, Development and Diffusion model plus that of the Problem

Solving Approach. Their interpretation of such models also suggests that inservice development would primarily feature elements which are associated with such models. The Tripartite Committee reflected the literature's concern in that it also perceived teachers as having a negative view towards inservice. Current practice of one-day workshops, or short-term courses was found wanting and future inservice activities ought to include teacher participation in both planning and organization. Change was viewed as a long-term process and teachers attempting to implement programs were also exposed to a "risk" factor. Perhaps, not surprisingly in view of the curriculum development models that the committee recognized as being aspects of the Alberta scene, organization features prominently in their inservice recommendations. Dates and procedures are seen as assisting in an implementation schedule; needs assessments should be undertaken in order to help implementation meet the concerns of practitioners.

In seeking implementation efficiency, the focus becomes one of problem solving; therefore goals and objectives should be clearly defined. The teacher should be able to observe demonstrations in order that competencies can be acquired; the delivery of inservice should be the task of peers and activities should relate directly to classroom practice. The committee also felt that inservice education should receive more financial support and that the existing administrative structure should facilitate efforts required

for the function of implementation. Implementation to the Tripartite Committee had many facets, and they recommended that communication programs be established that would assist students, parents, and the general public to be aware of the changes and consequences of new programs and their implementation. In many ways, the recommendations of the Tripartite Committee became the tenets of the Alberta Social Studies Inservice Project.

The recommendations of the Tripartite Committee do seem to concern themselves with many of the problems associated with inservice education. The perspective adopted by the committee interprets inservice concerns and solutions within a particular context and this shapes both their recommendations and the response which it created.

The chapter that follows considers the question of perspective. Inherent within any program, be it curriculum development or inservice, is a perspective that "guides" the endeavour. The concept of perspective and its implications as reviewed within the literature will be the focus of the researcher's concern.

CHAPTER III

PERSPECTIVE

In the preceding chapter, the researcher reviewed the development of the Alberta Social Studies Inservice Project. Attention was given to the Tripartite Committee's interpretation of inservice education. Inservice education literature and current inservice educational practice were also considered. The recommendations of the Tripartite Committee view inservice education within a particular framework. The question of the Tripartite Committee's perspective is one that needs examination. The perspective that dominates the Alberta Social Studies Inservice Project needs to be "opened up". An understanding of perspective is needed before modification or change of existing practice can be undertaken.

All educational practice implies a theoretical stance on the educator's part. This stance in turn implies -- sometimes more, sometimes less explicitly -- an interpretation of man and the world. (Freire, 1979: 205)

Freire recognizes that the educational endeavours of man contain a perspective or world view that encapsulates or restricts the ways in which we think. The beliefs that we hold influence the ways in which we act. Alfred Schutz called the individual's perspective "the natural attitude". Perspective comes from the latin "perspicere" which means

"to look through". The perspectival lenses that we adopt aid the individual to make sense of the world which is continually being encountered. The lenses that we use give all our observations a biased hue, because we reside in a pluralistic society where there exists a mosaic of interpretations. If we all wore the same perspectival lenses the world would undoubtedly look the same, but the view of an object is the consequence of multiple perspectives depending on an individual's distinctive humanness. Individuals have different histories, hence different perspectives.

Provincial curricula, school programs or inservice activities contain a certain perspective, a view of man, simply because each is a human creation. In the case of inservice, past observations of teachers and programs are interpreted in a specific way so that subsequent or consequent actions determine how programs are to be implemented. Bias is inevitable because the development of inservice activities occurs as a result of a social process. People develop the inservice program; individuals and groups define goals, select content and "create" activities; expectations and beliefs shaped by lived experiences mould the perspective of not only the inservice product, but also of the individuals involved. Educational activity cannot be neutral and it would be an illusion to assume that it is -- all human endeavour contains the perspective of those involved.

Perspective seldom is made explicit because to the individuals concerned their way of viewing the world is the natural stance. The taken-for-granted quality of the "natural" stance or attitude is embedded in the way in which the world is interpreted and ordered. The natural stance seldom is made problematic because the individual's perspective only recognizes the world "that is". Educational endeavours such as curriculum, because of their perspective also contain a view of man and his relation to the world that, in turn, becomes the taken-for-granted. The underlying beliefs and values of the curriculum's perspective "affect the students' observations, interpretations, and consequent actions" within society (Werner, 1980: 14). It is the purpose of this study to make problematic the perspective found within a specific inservice project.

Perspective also has a tendency to be "blinkered". Perspective is selective in that it sees only one way. The way in which the world is interpreted and ordered becomes the natural or normal attitude and there is the assumption of rightness or correctness within such a perspective. Perspective is also a matter of selectivity and the focus of view becomes monopolized. Monopolization develops a form of ethnocentrism in that it assumes that no alternatives exist; monopolization of perspective interprets the world in a dominant manner and thus becomes the way things should be.

Inservice, by its very nature of being a social construct, contains a perspective and when only one view of the world is assumed, its task is that of colonizing the teachers' and students' world view. In making the perspective of an inservice program problematic, the commonsense realities that educators may take for granted are exposed and underlying views of man and his relations to the world are made explicit.

It is the contention of this researcher that many educational endeavours, be they curriculum development, inservice activities or evaluation, operate from within a specific perspective. The dominant, monopolized perspective that influences much of what we call education is "normal". The existing educational reality operates within a rather specific framework of thought and as such can be recognized as a paradigm. The Greek word "paradigma" or pattern suggests that a scheme for understanding and explaining certain aspects of reality has come to dominate current educational practice. A "normal" paradigm contains certain perspectives that predominate current thinking and become the taken-for-granted view of interpreting, ordering and acting upon the world. In this sense, "normal" means the mainstream of thought and would adopt features of "Everybody knows that's what _____ is". The paradigm makes sense.

Paradigms are subject to shifts. Critics of the normal paradigm find that it can no longer provide

satisfactory answers for certain questions. The paradigm shift is a distinctly new way of thinking about old problems; old explanations are no longer acceptable and the normal paradigm becomes strained. Ideas, considered by those who defend the normal paradigm as heretical or dangerous, give new insights and become a new way of knowing. The paradigm shift, often mocked and greeted with hostility, explains past contradictions and the adoption of a new perspective creates a new framework or paradigm. Reactions to new paradigms can range from the utterances of Charlie Brown, "How can I do new math with an old math brain?" to those of educational Humpty Dumpties who wish to put the old paradigm back together again. A new educational paradigm, for example, would allow us to re-think old assumptions, relationships, goals and values. A new paradigm becomes a liberation from old limits.

It is the contention of some critics that the present perspective found within the normal paradigm of educational endeavours needs examination. Livingstone (1981) views virtually all inservice associated with the "helping professions" as being within the normal or old paradigm. Inservice education is usually based upon the concept of sustainability in that preservation of the status quo seems to be the aspiration of government departments. The planners of the inservice assess the need and develop the program so that it achieves its proper heroic role in the maintenance of the normal paradigm. The inserviced teachers become

preservationists in that they support and protect the endangered paradigm and those whose interests are to be found within the "normal" paradigm. Livingstone perceives inservice as a defensive measure, a delaying action, which reflects a state of mind that wishes to impose a "stock of knowledge" upon the inserviced. The stock of knowledge is a setpiece of the perspective in use that wishes either to maintain a specific world view or colonize existing multiple perspectives.

House (1979), Apple (1980) and Aoki (1980) have taken a different approach from that of Livingstone in that they focus upon the ideological underpinnings of the normal paradigm. The present dominating educational perspective is concerned with efficiency, competency and control. The educational perspective has embedded within it a "scientific and technological thought/action framework" that reduces inservice to that of "instrumental reason and instrumental action" (Aoki, 1980: 4). Inservice now serves the purpose of maintaining existing social constructs. The perspective of inservice can be found in its language; Edelman (1977) calls such language "socially pathic" in that it encourages the inserviced teacher to become attached to institutionalized structures. Apple (1980) wishes to examine educational practice because he believes that the dominating perspective changes people rather than people changing structures. The perspective in use must control with certainty if its continued existence is to be assured.

By making perspective problematic, the critics have recognized the role of perspective. Perspective in action is an ideological act. Perspective, therefore, interprets the world, decides what is knowledge and acts upon those whom it encounters. Perspective is also a measure; in our lives we continually measure other views with that of our own. Inherent within perspective is a view and an expectation of what constitutes knowledge and how it can be learned. Perspective has within it an intent of what ought to be, the what is desirable. Perspective seeks to legitimize itself according to its intent and how this ideal should be achieved. The term perspective also adopts other forms and a number of alternative words will be used in this study interchangeably. Such words as viewpoint, point of view, position, angle of view, framework, orientation, outlook, frame of reference, way of seeing, interpretation of the world, mode of thought and standpoint, all have perspectival connotations and will be used as such.

The Mentor inservice project is an act of interpretation. For those to be inserviced, it is an act of reality construction in that it shapes their educational world. Mentor imposes horizons, experiences and meanings upon those it touches. The inservice act initiates activities towards the attainment of program implementation; Mentor is a tool that serves the purpose of trying to create intersubjectivity between the program and the inserviced. Resonance between program and the inserviced is the aim of many inservice

activities, but that this resonance can rarely be achieved is often due to perspectival myopia. No one shares the same consciousness or has the same history so total resonance is utopian at best, however, it is recognized by the researcher that degrees of resonance can be achieved.

Mentor is an interpretation of the Alberta Social Studies Program (1978). Mentor is also a translation of the provincial guide so that it may be understood by others. The curriculum guide, in itself, cannot produce its intended ideal; it can only point towards the ideal. The curriculum guide, therefore, has an iconic nature in that it calls to mind the image of the "thing" that it points towards. The reader of a curriculum guide is asked to do an "inward turn" that tries to show the reader the true form of the ideal that exists behind the printed words. The planners and developers of the Mentor inservice are concerned with the reconstruction of the guide's ideal in order to illuminate it for the field of practicality (the classroom). In creating the inservice packages, the "knowers" of the guide have given the curriculum guide a consciousness which they wish to impose upon those who are to be inserviced. The curriculum guide and its perspectival consciousness will address the inserviced and will attempt to encapsulate them within its world view.

In the history of theology and philosophy, hermeneutics was perceived as the art of textual interpretation, and the study of understanding. Palmer (1969) sees hermeneutics as

the study of the understanding of the works of man and this implies more than the linguistic forms of interpretation. In recent years Hans-Georg Gadamer has seen hermeneutics as leading to an understanding of the dialogue in which people engage. This dialogue can be verbal and non-verbal communication or it can describe the dialogue between text and reader, or program and teacher. The teacher, when presented with a new program has to translate or interpret the text so that understanding occurs. One method favoured by the Department of Education to implement new programs is inservice projects. This suggests that the text (program) is viewed as being a foreign language to the teacher and therefore has to be translated and interpreted for the teacher. The teacher is now a "newcomer" who has to learn about the language which he either doesn't speak or doesn't fully understand.

TEXT	- - - - -	Interpreter	- - - - -	Newcomer (teacher)
(Program)		(Translator)		(Interpreting the Interpreter)

The interpreter and the newcomer both have expectations of one another yet both are operating from different perspectives. The "horizon of expectations" that the interpreter and "newcomer" have, reflect different world views which are shaped, to some degree, by the role that each holds and the different situations in which each operates.

The task of the interpreter is to capture the sense of the text and articulate it in a manner which is different

from the form by which it was originally constituted as meaningful. The interpreter has to fuse the text in an intelligible way into his life world so that he has understanding; further to this task, the interpreter attempts to fuse his understanding with that of the newcomer. Hermeneutics recognizes that there can never be a final valid interpretation of the text by either the interpreter or the "newcomer". Individuals, whether they are interpreters or newcomers, exist in a situational context subject to time and this movement prevents finality.

I_{T_1} (Text--Interpretation-Understanding) $1_{T_2} \text{--}(T_2\text{--}I\text{--}U_2) 1_{T_3}$

$I_{T_1} = I$ time one, 1_{T_2} (1 time two) ---

Gadamer has recognized both the historical past (what the individual brings to the situation) and the "historical" futures and possibilities of the individual. The interpreter, with his projected meanings, which are a product of his history and culture, has a "structure of prejudice". Gadamer is using prejudice in a pre-Enlightenment sense, when openness of bias was reflected upon rather than the general meaning given to the word today which assumes a narrow portal view of some matter. The same "structure of prejudice" applies to both text and "newcomer" and unless such a structure is recognized or exposed, original meaning becomes an impossibility. The meaning of a text or program is in principle incomplete because it is continuously open for interpretation from future perspectives.

The interpretation of a text into an inservice activity is an enabling act that attempts to make weak and helpless words into an event. An "event" is aimed at the individual's whole personality, whereas information can only appeal to the rational and logical aspect of the individual. If the interpretation remains only at the informational level, it is not at risk as its total perspective is never exposed. Total understanding can only occur in an "event", because then the fusion of the text's horizon and the individual's occurs; such a fusion will not be static, but the text is recognized as a source of possibilities of meanings. The individual's horizon of meaning will be altered because of the appropriation of the text's message and perspective. Understanding causes a continual dialogue that transforms the text and the interpreter within a relationship of equality and active reciprocity. Information, within the hermeneutic tradition, is not viewed as explanation but rather as enunciated statements. Enunciated statements are a matter of analysis and may not in themselves lead to understanding. In hermeneutics, "to explain" is discursive dialogue that points towards an explanation or account of the text. Explanation recognizes that the method of understanding shapes and conditions interpretation; meaning and significance given within understanding are shaped by content and intent.

Palmer (1969) would see teachers as needing to become experts in "translation" rather than in analysis of text.

He also believes that one of the problems facing education is the matter of conflicts of horizons. However, we continually sweep this reality under the table by concentrating upon analytical games. If teachers were to become experts in translation, they would be able to engage the curriculum guide in dialogue. Two worlds of understanding would clash but the act would be one that is at the very heart of hermeneutics. Perspective dominates the way in which the inservice interpreter acts; realism calls for the scientific approach of taking apart the guide and then "expressing" what the guide means. Unless the interpreter is aware of his own perspective or that constrained within the guide, understanding can never be fulfilled.

While hermeneutics can assist in examining the act of interpreting a curriculum guide into an inservice activity, reception theory, or as it is also called, the aesthetics of reception also recognizes that the text is more than a written document. Schmidt (1973) maintains that:

Reception occurs as a process creating meaning, which realizes the instructions given in the linguistic appearance of the text. (p. 28-29)

Lotmar states:

The historical and cultural reality which we call the literary work is not exhausted in the text. The text is only one of the elements of a relation, in fact, the literary work consists of the text in its relation to extra-textual reality ... (Fokkema, 1978: 137)

Reception theory sees the text as more than a closed system.

Ricoeur has criticized the closed approach to texts by

stating, "... working on a corpus already constituted, fixed, closed, is in this sense, dead" (1967: 801). Stempel (1972) recognizes that the interpreter or translator of a text creates a "new" object because of perspective; therefore reception theory recognizes that in the "structure" of any object the factor of perspective becomes paramount. In the conception of inservice this perspective becomes a "monument" that creates an "appeal structure". Simply put, the perspective talks to us and influences us even if we are unaware of its intents, assumptions and so forth. Reception theory also recognizes that the text or document is determined by its historical reality and that its perspective can be exposed. Within this tradition the inservice documents of the Mentor project will contain the perspective that dominates the educational milieu of its time. Reception theory renounces any value-free position for research as it recognizes that any creation is determined by historical reality and that the study of any experience will change with retrospection and additional knowledge; reception theory also stresses that this change is virtually a daily event for individuals because of the situational interests which intervene in our everyday affairs. The inservice materials can be viewed, in the light of hermeneutics and reception theory, as an elaboration of the perspective found within the Alberta social studies program. The fact that Alberta Education has created inservice packages means that the perspective inherent within the

program is often taken for granted by the recipients of inservice activities. The perspective that is found within the inservice packages can be perceived as an objective. Because the perspective is never made apparent, it becomes a form of hidden curriculum.

A critical interpretation would have as its intents the exposure of the perspective that dominates and controls the predominant educational practices of today. Included within current educational practices would be the Alberta social studies inservice project. Critical interpretation attempts to expose the taken-for-grantedness of many educational practices by making them problematic. As Werner states:

Its aim is to uncover and clarify, to go beyond that which is evident immediately, to make aware. (1979: 12)

Schroyer (1975) sees critical interpretation as the "seeing of the invisible in the visible". Critical interpretation seeks an awareness of the implications of belief or ideology that underlie much of education's taken-for-granted perspective. Critical reflection also indicates dialogue that may free or emancipate educators from the perspective within which they "reside" or have become "glued". Critical reflection allows educators the opportunity to transform the existing perspectival reality.

Critical interpretation recognizes "the context in which knowledge is produced and used" (Schroyer, 1975: 134).

Jurgen Habermas, a member of the Frankfurt school, claims

that all knowledge is connected or associated with interests. Habermas sees knowledge as being "controlled" by basic orientations and these basic orientations influence the way in which research procedures are undertaken. Interests and orientations reflect perspectives of the world and man's relation to his world. Contained within perspective is ideology which in turn signifies the way men live out their roles in society, the ideas, values and images that tie individuals to their social function. The perspectival orientation prevents true knowledge of society as a whole because the world is perceived from the stance of a viewpoint. Ideology gives shape and structure to the perspective held by the individual. For example, due to its natural stance, present inservice can be viewed as a part of society's ideology; inservice represents the dominant way of seeing the world which reflects the "social mentality" or ideology of its historical situation. Lucien Goldman searches for what he describes as "world vision" within any document or text; he believes that perspective is genetic. Goldman sees mental structures as being historically produced and his principal concern focuses upon the relations between a "world vision" and the historical conditions which created the "world vision" or attempt to maintain it. Pierre Macherey (1966) notes that ideology can be perceived in texts by its very silence; documents or texts are ideologically forbidden to say certain things and, in this sense, the document remains incomplete. If

Macherey's view is accepted, then inservice documents contain a perspective that demands specific performance from both the inservicer and the inserviced but which possibly remains hidden to both groups.

Habermas claims that three basic orientations or interests control the perception that we have of knowledge. The three orientations developed by Habermas are the Technical Cognitive Interest, the Practical Cognitive Interest and the Critically Reflective Interest. Aoki (1978) sees the Technical Cognitive Interest or the Empirical-Analytical Orientation as being predominant in North American educational activities. The basic premise of this cognitive interest or orientation is one of technical control; man transforms his world and gains an "understanding" of processes which then allow for predictability and efficiency. With predictive knowledge the activities of others can be controlled or, to use the words of Ricoeur, "satisfactory exploitation is now possible". Within the Technical Cognitive Interest, inservice can be viewed as a commodity that has to be planned efficiently so that a "new curriculum" is installed faithfully. Aoki (1980) sees this "technical" view of inservice as being one of fidelity, where the inservice package replicates the perspective of the curriculum guide. Those who are inserviced can be described as "second order subjects" in that they are removed from the interpretation of the curriculum guide at first hand and that they can only

re-act to the pre-determined constructs of the "inservicers". Schroyer (1975) sees such a method as being that of purposive rational action where human activity "is guided by the following of technical rules based on empirical knowledge" (p. 148). Fay (1975) sees our reliance upon the Technical Cognitive Interest as being influenced by the acceptance of positivism as the very model of educational activities. Basic to Fay's view is the belief that "an elite determines rational courses of action for the group by knowing certain necessities ..." (p. 105). The inserviced, in such a perception, are provided with an explanation of the world in which they reside and attitudes and ideas are determined for them by the elite.

An alternative orientation that Habermas recognizes is that of the Practical Cognitive Interest; the focus of such an interest is the understanding of knowledge within situational relationships. Aoki (1980) describes this interest as the Situational Interpretative Orientation. Practical interest involves the pattern of interaction that "secure(s) a reliable basis for intersubjective communication and cooperation" (Schroyer, 1975: 150). This cognitive interest "rejects" predictability and technical rules but rather is "controlled" by sanctions that rely upon mutual expectations and responsibility. Knowledge is no longer a matter of laws, but rather the structures of meaning in which man experiences his world. The practical interest draws its meaning from the capacity to promote the exchange

of messages within ordinary discourse, the understanding of texts received from tradition and the interiorization of norms which institutionalize social roles (Ricoeur, 1973). The recognition of such a stance leads to intersubjectivity and communication becomes dialectical between subjects rather than unilogue between objects. A practical inservice would recognize that lived situations would determine the meaning given to a program or curriculum. The teacher would interpret the program within his own subjective framework and the interpretation would determine how the teacher acts; knowing becomes meaning within a situational framework. The practical interest is often associated with the hermeneutical circle in which the individual epistemologically reflects upon the relation of interpretation and the cultural communality that it presupposes. The individual seeks understanding and attempts to grasp reality in a restorative manner, often in terms of the interaction patterns that surround him or her. In reflecting upon knowledge, the individual can become aware of the interests to be found in that knowledge and is therefore able to recognize the objective context of the knowledge interests self constitution.

The third interest that Habermas espouses is that of critical reflection. For Habermas, both the technical and practical cognitive interests are only moments of the transformatory process that is required to liberate man from the control of such interests. With the knowledge of

practical and technical cognitive interest structures, man can transform or re-search his activities. Transformation requires critical reflection upon common or daily activities. Aoki (1978) notes "critical reflection leads to an understanding of what is beyond; it is oriented towards making the unconscious conscious" and leads individuals "to examine the intentions and assumptions underlying their acts" (p. 13). To Habermas critical reflection is an act of liberation in that it seeks to expose the taken-for-granted or that which is not considered because of familiarity. Critical reflection brings to the surface the "rationalizations" that determine the feature of such activities as inservice. Fay calls for educators to re-think certain practices and he views this as the first step towards transcending causal processes. He also observes that many of education's current practices are oppressive, not through any deliberate intent upon the part of educators, but rather that the perspective of the practice is embedded within society. Fay considers that any critical "theory" must include:

- a) an interpretative account of the meanings of actions and practices,
- b) an historical account that shows how people are what they are,
- c) an ideology critique,
- d) theory of crises that exist in practices, for example, the use of prescription in an educational endeavour,

- e) a theory of communication - the focus of this aspect of critical theory is how false consciousness arises and it also lays out the conditions necessary for the disabusement of illusions,
- f) an action plan that is often referred to as praxis.

Habermas, for example, recognizes that the Freudian theory of psycho-analysis could be used as means of critical reflection. Habermas sees psycho-analysis as the only science which incorporates self-reflection in its method. It is Habermas's belief that any interpretation of the world is guided by theory and that a reflective critical approach to one's world view would expose by recollection and restoration the formation of a particular perspective. Such a stance would allow for the critical analysis of the construction of world views. The psychoanalytical view of Habermas becomes a prototype "for emancipatory reflection in that its theoretical framework anticipates the self-formation processes that are analogous to constraints upon the self-formation processes of the human species" (Schroyer, 1975: 153).

It is also the belief of Schroyer that the ideology that underlies any perspective is a compulsory suspension of doubt about its claim to validity. Pierre Clastres in a similar vein observes:

... we are scarcely aware of the tyranny exerted by our modes of thinking. We deliberately submit to the embrace of "dogmatic slumber" because we like the comfort and poverty of what we claim to be fact (1980: 13).

Schroyer sees ideologies as belief systems which usually maintain their legitimacy by the use of power. Karol Wojtyla (1979) renounces any perspective or ideology that simply demands conformity and denies self-disclosure and self-governance. Conformity is what Wojtyla calls a form of quietism, a surrender to the prevailing dominant perspective. Conformity:

If it still denotes man's assimilation with the other members of a community, it does so only in an external and superficial sense, in a sense devoid of the personal grounds of conviction, decision and choice. Thus conformism consists primarily in an attitude of compliance or resignation, in a specific form of passivity that makes the man power to be the subject of what happens instead of being the actor or agent responsible for building his own attitudes and his commitment in the community. (p. 289)

Ideology shapes the consciousness of the individual. Consciousness refers to the individual's perception of the social order into which he or she is born, educated and generally conditioned. If, as Habermas states, our present world is dominated by the Technical Cognitive Interest, its processes have a tendency to become exclusive and determine the development of the society as a whole. Paulo Freire sees present educational activities as a cultural action which instills conformity and "domesticates" the young into accepting the existing order and its guiding perspective. Freire claims that "every educational practice implies a concept of man and of the world" and as such educational endeavours are a political act. Freire uses the "banking" metaphor to describe what he calls "education for domestication". "Banking education" perceives the student

as a depository; learning and what is to be learned is determined by experts; the learner is passive and the object of conditioning; speech is unidirectional and unidialogue; possibilities of the learner creating his own world are denied and therefore the learner is dominated, yet the oppression of the dominator is hidden and mystified. The consciousness of the student is thus formed by external forces which Freire calls a culture of silence. In a culture of silence, people are submerged within a situation created for them and they do not possess the capacities for critical awareness and the responses to change their reality.

Individuals within a culture of silence feel powerless and therefore act in a passive manner; such individuals also feel themselves as existing in a dependent situation and at best can only adapt to external occurrences. Freire would perceive inservice as forming a teacher's consciousness. Implicit within inservice activities there is a perception of the teacher and of the world in which he or she resides. The organization of knowledge and the relationships which that organization entails and utilizes, become elements of social control. The inservice also informs the teacher as to his/her ability to act upon, control and transform the social world within which he/she works and resides. Where the inservice is provided for teachers by such organizations as the Department of Education, Freire sees teachers as subjected to "assistentialism". The concept of assistentialism is one in which teachers are unable to

"say their world" and the task of teachers is to transform their world to meet the criteria of someone else's ideal world. Ivan Illich (1975) states that unless teachers are working together to change their world, no concept of transformation exists and that externally provided inservice places teachers in a state of dependency. The introjection of someone else's perspective makes the teacher a "getter" and "taker" rather than someone who is "doing" or "being". Illich sees the provision of inservice packages by such institutions as the Department of Education as a service to the "dependent teacher". The Department of Education has now assumed the form of a corporation and becomes the teacher's nemesis. Illich and Freire would see the inservice activities of teachers as basically being concerned with a "transference of knowledge" and they use Sartre's educational metaphor in describing such events as a digestive act. Illich also describes inservice experts as mystagogues, whose principal function is to mystify the process. Both Illich and Freire believe that educational practices fit the values that guide society, and that those who hold the power in education use educational activities for the preservation of this power. Illich would ask that inservice education be treated as a Pharisee. By making the perspective of inservice problematic, Illich believes that underlying assumptions about the teacher would be exposed. He claims that present techniques see the teacher as someone who has fallen from grace and that redemption is

possible via the inservice materials; that the teacher by observing the inservice rituals can also reach the pre-determined state of grace; and that redemption is only possible by the intervention of organized, institutionalized treatment.

Other writers have noted that "professional knowledge and technique" have in recent years been used to legitimate bureaucratic power over people. Leonard (1977) observes that institutions are committed to their own perpetuation and that inservice activities can be viewed in terms of a "learned incapacity" among teachers -- teachers are ascribed this stance by the institution. The fact that in recent years Alberta Education has become "interested" in inservice activities is not surprising if the institution is to be perpetuated. Illich sees the intervention of bureaucracies as a movement towards the standardization of values and the maintenance of their perspective. It could be argued that Alberta Education is becoming a clearing house of standardization in that in recent years educators have been faced with standardized and prescribed curricula, standardized achievement tests and now standardized inservice packages. Habermas sees the technical cognitive interest in science as manipulating nature, and in order to do so, human beings have to be manipulated and this manipulation is the function of bureaucracy. Bureaucracy is concerned with technical competence skills which are instrumental in achieving a desired end. Administrative

studies are often positivistic in their outlook and the emphasis given to facts suggests that the achievement of specific ends meets the criterion of being correct. The crisis that seems to have arisen concerning the legitimacy of the bureaucracy is due in part to the instrumental rationality that bureaucracy assumes and its continual emphasis upon technical strategies that are oriented towards perspectival maintenance. Habermas sees the crisis continuing unless the system becomes sensitive to the diverse issues of human experience and recognizes that different situations allow for alternative solutions. What Habermas (1975) and Hummel (1977) seem concerned with is the monopolization of power by the bureaucracy with the resultant institutionalization of domination. Alberta Education, in organizing the conditions under which the production process of the Mentor Inservice Project could be carried out, established the rational administration and territoriality of various groups concerned in the endeavour. Alberta Education acted as an entrepreneur for a consumption product and its power was such that the finished product has a strong functional specification. Alberta Education as an institution maintains its legitimacy because of a belief system by those who are subject to its domination, and its involvement in educational practices enhances and reinforces this view.

In Freire's terms, the bureaucracy creates the culture of silence. Freire believes that it is possible for the

dominated to transform their reality and while much of his work pertains to illiterate Third World peasants, the underlying methodology is applicable to other contexts. Freire demands that individuals examine the things that shape lives and recognize their own capacity to create their destiny -- this is what he calls *conscientizacao* or "conscientization". Conscientization implies that men become agents and remakers of the world and that in order to do this, they must be aware of the perspective(s) that shape the world. In order to discover the oppression of someone else's perspective, man must become engaged in a critical sense with his own history; engagement is the insertion of the individual "into history to create history". For Freire, recognition of oppression is not complete until attempts to transform the situation are acted upon. Freire defines conscientization:

... is a permanent critical approach to reality in order to discover it and discover the myths that deceive us and help to maintain the oppressing dehumanizing structures. (1971: 225)

Freire believes that the first step towards conscientization is the "continuous dynamic questioning of culture". Questions must be asked to problematize the slogans of myth which dominate us. For example, in education we might examine words like accountability and efficiency. The words to be examined can become the object of discussion; the characteristics and features of the word can be referred to and experiences related -- in this sense the words act as generative themes. The words can be decodified by reflecting

critically upon their significance; it is Freire's contention that when words and concepts are "placed" in a social environment and made problematic hidden assumptions are exposed, critical knowledge is achieved and man is then capable of reconstructing his world. In this manner the individual is freed from the perspective that dominates or constrains his thinking. Freire is really calling for a resituating of consciousness and by making the "world" problematic he calls upon the individual to turn against the imposed logic of a created world view.

Werner (1979) calls upon educators to use critical analysis for going beyond a "common-sense" approach to educational practice. Joyce (1980), when referring to inservice, demands that inservice planners "demythologize" conventional wisdom, a call which is seconded by Therrien (1980). Werner sees the activities of man as being:

... based upon beliefs (assumptions, images, root metaphors) and intentions (aims, motives, and other interests) which may remain hidden, and which are often legitimated and maintained for him in various ideologies, roles, and institutions. (p. 12)

The chapter that follows is an attempt to make explicit and to question the view(s) that underly the Alberta Social Studies Inservice Project, and in particular the Mentor Project. A critical interpretation calls upon educators to be reflective upon their practice and to re-examine their view of inservice. By using questions created by Werner, the chapter seeks to "uncover and clarify, to go beyond that

which is evident immediately, to make aware" (p. 12). By calling forth the underlying beliefs and interests of a program, it becomes possible to observe the manner in which they are legitimized and maintained. The chapter hopes to initiate a dialogue with the perspective-in-use so that with understanding the future, a possibility exists for considering alternative modes of inservice. Questions posed by Werner were borrowed and adapted so that the task of a critical interpretation of the Alberta Social Studies Inservice Project can be undertaken.

CHAPTER IV

AN ANALYSIS OF THE MENTOR INSERVICE PROJECT DOCUMENTS

Werner (1977) created a critical analytical framework which will be used to discover and analyze the perspective embedded within the existing provincial inservice mode (the Mentor Project). The major research questions are:

1. What are the intents of the Mentor Project?
2. Whose interest does the Mentor Project represent?
3. What views of the teacher are implied by the Mentor Project?
4. In what ways does the perspective, portrayed within the Mentor Project, represent power and domination?
5. What are the underlying approaches used by the developers of the Mentor Project?
6. What root metaphors does the Mentor Project use and what are the implications of such "borrowed" metaphors?
7. In what ways does the perspective in use prevent us from seeing alternatives?

It is the contention of Werner that the language of documents "colours and shapes" the perspective that is inherent within the written words. Perspective is thus dependent upon the language used by the developers of the Mentor Inservice Project. The perspective found within documents is what it is "because of the language that we use to structure" our thoughts or consciousness. Language

provides us with a framework which allows us to order the world. An individual's or a document's perspective on man is reflected and transmitted by the language which is in use. With such a view of perspective being contained within the language of the documents of the inservice project, the developers' view of the ideal educational world can be revealed.

1. What are the intents of the Mentor Project?

A school program or an inservice project is a management act. The intent or goal of such an act is often perceived in a rather straightforward manner. The Mentor progenitors held these views; that the inquiry process was a desirable method for the teaching of social studies but classroom implementation had not been achieved. The technical production of the inservice project was thus to answer an instrumental purpose. The development of the Mentor Project was one in which materials were selected and shaped to become finally a unified product. The developers, or the authors of the project, created a program that has within it a specific function which is applicable to the Alberta social studies community. The Mentor Project documents have been shaped by the thinking of members within that particular community. The inservice project expresses an interpretation of the social inquiry process as perceived by the developers and, in turn, there is the assumption that others will also be able to understand and accept this view of social reality and implement such a program within provincial classrooms.

The Mentor Inservice Project had three major objectives in mind, relating to teachers, the Alberta Social Studies and curriculum implementation. The inservice project was to ensure that social studies teachers not only have a "working understanding of the characteristics and requirements" of the 1981 provincial curriculum, but that "opportunities to broaden the repertoire of instructional strategies for social studies" be provided. The design of the inservice project called for the 1981 provincial social studies program to be "given a fair chance for successful implementation". The inservice project was also an opportunity to heighten "professional and public dialogue about issues pertaining to (the) social studies philosophy and methodology in Alberta". A third goal of the inservice project was "to test the validity of a peer-based consultative approach to curriculum implementation in Alberta schools" (Alberta Education, 1981: 2). In a handbook for resource teachers, Alberta Education stresses and enlarges upon the above quoted objectives on a number of occasions. Resource teachers are informed as to the "minimal expectations" of the two-day workshop component "task"; the expectation is

... that all social studies teachers will become familiar with the nature and requirements of the 1981 Social Studies Curriculum (i.e., the rational, major components, what is prescribed, learning resources, time allocations).
(Alberta Education, 1981: 9)

The resource teachers are provided with some direction to assist in their task of helping teachers come to a full understanding of the Alberta Social Studies program. The

handbook, for example, attempts to clarify the meaning of "prescribed" within the social studies program by using examples from the curriculum guide. The resource teachers' handbook notes that value, knowledge and skill objectives are prescribed for each topic, but that the social inquiry process is only recommended in the curriculum guide. It is recognized that teachers may modify or expand this model according to "the unique nature of individual students and classrooms" (p. 22). Prescribed objectives can also be attained by different teaching strategies which are dependent upon "teacher preference" and "the availability of resources". The Mentor series, which "parallels the structure of the social inquiry model" found within the provincial social studies curriculum guide is the principal feature of resource-teacher-led workshops; resource teachers are advised that the components of the Mentor packages "can be employed to attain this basic objective" -- namely, that of becoming "familiar with the nature and requirements of the 1981 Social Studies Curriculum ..." (p. 9). Alberta Education also seeks to broaden the "repertoire of instructional strategies" for the teaching of social studies. The video tapes provided with some of the Mentor packages and teacher exchanges during the more formal inservicing activities present the possibility of adding to the classroom teachers' "répertoire of instructional strategies". However, there is an additional feature of the inservice experiment that needs to be noted. The resource teachers could be consulted by individual

teachers to "discuss specific interests and concerns ..." (p. 9). The resource teacher could demonstrate aspects of the social inquiry process before the individual teacher or the resource teacher could become a part of a team teaching situation. Resource teachers are "responsible", to a large degree, for seeing that the goals of the overall inservice project are accomplished.

The inservice project also has "to ensure that the 1981 Alberta Social Studies Curriculum ... is given a fair chance for successful implementation" (p. 2). The handbook provided for resource teachers observes that the provincial social studies curriculum "has been the subject of considerable public and professional interest ..." (p. 2). In a sense, this comment is an understatement as the "back to basics" rearguard in Alberta has been demanding a program that would focus upon history and geography. If the objective of the inservice project which is applicable to teachers were met, then successful implementation of the social studies curriculum would become a distinct possibility. The effort to heighten "professional and public dialogue about issues pertaining to social studies philosophy and methodology in Alberta" is an interesting objective in its own right. Some suggestions or hints are given by Alberta Education as to how this can be done and what some of the focus dialogues could be. Acting in their consultative role with classroom instructors, resource teachers may discuss "relevant social studies issues, e.g., Canadian studies,

evaluation, process of inquiry, specific instructional strategies" (p. 4). Alberta Education also recognizes the potential for informing the general public about the goals of the Alberta Social Studies program; resource teachers are encouraged to involve "parents, trustees, media and business personnel" in workshop sessions. An alternative to workshop involvement is also suggested in that resource teachers may prepare a parent handbook using inservice materials. The view of parents generally is that they do not understand the Alberta Social Studies program and that parents are confused by the controversy which apparently surrounds the curriculum. By airing the issues that surround the provincial social studies program, a "basis for public confidence (that) will undoubtedly have substantial long term benefits" (p. 21) appears to be anticipated.

The very method selected for the inservicing of teachers is also a major goal of the Inservice Project. The objective, as written in the resource teachers' handbook, has some tentativeness within its formulation. The validity of the peer-based consultative approach is to be tested. In the rationale to the Social Studies Inservice Project, it is noted that the approach being undertaken "continues to exist more in curriculum theory than in practical realities" (p. 1). The Alberta Social Studies Project and its method is "breaking new ground" with its "peer-based consultative approach". The peer-based consultative approach stresses particular characteristics for inservice success; the

selected resource teachers should be practitioners who have both credibility and peer respect; the inservice provided to teachers should demonstrate, in a practical manner, the unique methodologies required for the teaching of the provincial social studies program, and teacher concerns about the provincial curriculum should be solved or resolved in "an atmosphere of trust and confidence" (p. 1). Resource teachers, besides being credible to their peers, knowledgeable about, and committed to the social studies program, should also demonstrate communication skills. Resource teachers were nominated by their school jurisdictions with "final responsibility for the selection" resting with Alberta Education. In order that the goals of the inservice project be understood fully by resource teachers, they were to be trained before commencing their inservicing duties. The primary materials to be used by the resource teachers during inservicing activities were provided by Alberta Education. The resource teacher's handbook also provided a summary of major tasks for the selected cadres to observe; such tasks include: conducting "inservice sessions" that follow a workshop format; peer-based consulting within a personalized environment to assist social studies teachers; coordinating local social studies professional development by training individual school "contact" people and providing the necessary materials and equipment for such endeavours.

Summary: Expectations of the Alberta Social Studies Inservice Project

1. That all Alberta social studies teachers "have a working understanding of the characteristics and requirements of the 1981 Alberta Social Studies Curriculum" (p. 2).
2. The broadening of the repertoire of instructional strategies available to social studies teachers. (The use of provincially developed materials could also be included as many teacher demonstrations are allied to such materials).
3. The successful implementation of the 1981 Alberta Social Studies Curriculum be given a "fair chance".
4. The philosophy and methodology associated with the Alberta Social Studies program be explained to teachers and other "educational publics".
5. Peer-based consultative approach to inservice be tested as to its validity.

2. Whose interest does the Mentor Project represent?

The developers of the Alberta Social Studies Inservice Project created a fact as a result of a specific conceptual framework within which are organized the inservice activities. Habermas claims that such facts or knowledge are always associated with interests. Schroyer (1975) states that "the context in which knowledge is produced and used" reflects such influences. Interests colour our view of knowledge. Werner (1977) observes that

... interests must be considered to be a basic structure of the phenomenon of perspective. (p. 47)

The inservice project has interests which represent someone's standpoint from which man and the social world are interpreted. The interest-at-hand of the inservice project's developers was engaged in selecting the content and method for Mentor; such an interest determines and justifies the goals of the inservice project. In the process of the inservice's development, interests determine what is relevant or irrelevant. Schutz (1972) has observed that interest relevancy can never be disinterested; a particular interest selects that knowledge which allows the individual(s) to reach its desired goal. Within an interest's scheme of reference exists a belief system about reality. Castaneda (1969) sees belief as structuring reality and shaping the very process of reasoning and knowing. Belief helps organize experience and its relationships within a logic that assists in interpreting reality. Maruyama (1974) observes that if we change the logic-in-use, we change the universe. The inservice project was created by developers who hold a certain view of educational reality; because of the nature of the developers' "humanness", the created project has within it a belief system as to what is good, true and legitimate (relevant). In such a selective process, the project also has the feature of restrictiveness in that "material" is edited out because it is irrelevant or illogical. The consequence for those about to be inserviced

is that to accept the intents of the inservice is to accept and adopt the perspective of another. Critical analysis sees the authentic individual as someone who is aware of the interest that is to be found in the reality of the inservice project. Critical analysis allows the individual to decode represented experience and in so doing, his awareness may lead to a re-presented reality.

The Mentor Project has within it a specific way of apprehending reality, and the approach used to inservice teachers has its own belief system or ideology. The developers created the Mentor Project from their considered relevant stocks-of-knowledge, bearing in mind the what-ought-to-be in terms of teacher inservicing and its formulated intents or goals. To the developers, the finished documentary form of the Mentor Project becomes examples of static stocks-of-knowledge; to the inserviced, however, it may enlarge their stocks of knowledge and cause a shift in perspective. Knowledge, according to Habermas, serves particular interests, therefore it can be exploited in accordance with some human purpose. The fact that the Mentor Project selects knowledge applicable to the social inquiry process represents a particular interest, thereby constraining alternative modes of inquiry. Werner also notes that the plausibility of the perspective in use will be maintained and legitimized by those responsible for the inservice program (see question seven). The Social Studies Inservice Project, for example, is legitimized in the

resource teacher's handbook

... a number of groups within the educational community began to give very serious thoughts as to how the program could be given a fair chance for successful implementation. These groups included the Social Studies Curriculum Coordinating Committee, which initiated the "Mentor Project"; the Alberta Teachers' Association Social Studies Specialist Council which met with the Minister and presented a brief for comprehensive inservice; and the combined forces of Alberta Education, the Alberta Teachers' Association and the Alberta School Trustees' Association which undertook the Tripartite Inservice study and subsequent report, and made a number of recommendations specific to social studies (p. 1).

The number of groups within the educational community were responding to the Minister of Education's announcement

... that the mandatory implementation of the "new" social studies program would be moved ahead by a year, to fall, 1981 ... (p. 1)

The three groups involved in the Tripartite Inservice Study "arrived at similar conclusions regarding the direction that inservice should take" (p. 1). The Minister of Education has now "provided an opportunity" for such an inservice project to be undertaken or "applied in practice". By arriving at "similar conclusions regarding the direction that inservice should take", the Tripartite Committee legitimized the inservice activities that were created. For example, the involvement of university personnel in developing the methodology of the Mentor Project is also a legitimization technique. University personnel, by the nature of their perceived relevant roles, are "experts" at educational methodology, be it curriculum development, curriculum evaluation or methods that pertain to teacher

pre-service or inservice development. While the use of university personnel may be attractive for legitimization purposes, the involvement and creation of inservice methodologies is a lure to the hired developers. Methodology is an interest of the university personnel. Involvement recognizes such an interest. The very nature of the university personnel's reality is that of subject organization, the rules of inference and/or description, and guiding questions (and techniques) to illuminate particular or competing methods.

The inservice project was developed by a group of educators for the use of others. It would be naive to assume that such people as resource teachers would not modify the program; this modification, for whatever reason, represents an "interest" on the part of the modifier. This public judgment, however, need occur only at a surface level; for example, the sequence of a Mentor Project "component" may be manipulated but does little to examine the underlying interest of the material. The question, whose interest does the Mentor Project represent? can also be answered with a surface interpretation. The historical background, plus the stated objectives of the inservice project could cause the word "interest" to be interpreted in terms of those who have a vested commitment to the successful implementation of the 1981 Social Studies program. When examining "whose interest" a critical analysis becomes concerned with "what interest". The inservice project, in seeking specific

objectives, sees the act of inservicing as seeking to achieve pre-specified goals; inquiry becomes "guided" by the legitimized materials formulated for the inservice and the role "prescribed" for the resource teachers. The theoretic relationship between the inservice project and the inserviced teachers is the assumption that understanding will be achieved in order for the social studies program to be implemented; inservice becomes a means to achieve a desired end. The designated position of the teacher has been "calculated", the inservice project is a prescription so that a healthy state of affairs in the provincial social studies can exist.

The interest of the inservice project can also be found in the provincial curriculum guide. "Understanding the characteristics and requirements of the 1981 Alberta Social Studies Curriculum" is basically one of the facts that apply to the implementation of a particular guide and its inherent interests. The basic interest of the inservice project is an attempt at conveying the "interests" of the curriculum and the curriculum's intentions to the potential users. Popkewitz (1980) sees such an a priori approach to goals and interests as ignoring

... the intentionality and expressivity of
human action and the intersubjective
negotiation of meaning ... (p. 59)

Popkewitz seems to suggest that where the purpose of increased knowledge and understanding is viewed in terms of implementary efficiency and program maintenance, the

"interest" of the curriculum is equated with that of the classroom practitioner. The interest is imposed by others upon the practitioner; reality is given substance by the inservice project. The curriculum guide, and hence the inservice project which is an interpretation of the social studies program, together with the prescribed practices contain a view of man and his relation to the world. The inservice project is the result of a defined problem and a solution is sought by the application of particular techniques. The use of specific strategies will, in the eyes of the inservice initiators and developers, "solve" the problem -- such is the premise of the technological framework. Strategies become an "efficient means of" solving the problem in order to reach the ideal state. The logic of such an approach is one of instrumentality where knowledge is viewed as having the capacity to control and with some certainty to direct actors in solving efficiently the problem of, for example, implementation in the educational field. The technological orientation sees inservice techniques as a rational means of solving a problem. It can be argued that "presenting" teachers in Alberta with opportunities to broaden the repertoire of instructional strategies is purposive, and that skills enable us to solve problems more efficiently. Mentor, for example, with its sequencing of content and its structuring of experiences guides the reality of the inserviced; the purpose of the Mentor project is directed

towards making the "learning" of the inserviced more efficient -- so that teachers understand and "know" the inquiry process. The method used by the developers of Mentor is pre-defined -- it has constraints because of its creation -- and by striving to implement the recommended inquiry process as suggested by the curriculum guide, it protects the status quo of the program's methodology. The relation of the Mentor Project developers to the inserviced is that of "knower" to the "ignorant"; this relationship becomes one of domination in that it seeks to prescribe or proscribe the reality of the teacher about to be inserviced. The Mentor Project technique stresses that its methodology cannot only have an impact upon the knowledge and understanding of the inservice (in terms of cognitive, affective and skill categories) but also upon classroom practice. Its standardized procedure and content have a dependency upon one perspective for apprehending reality. This monopolization, if possible, desires a standardized "man" as does the curriculum guide with its concept of "effective citizenship". Habermas observes that "specific information, a structure of organization, and methods of inquiry" define and solve problems. In this sense, the inservice program serves the interests that constituted it and the reality for teachers (and also classroom students) will be that which has been defined for them. The interest of the inservice project is basically that of control; the viewpoint of technical control is that the needs of the

teacher, to implement the provincial social studies program, have been determined and in this manner the inservice become the objects of the project.

The question can be asked why Alberta Education accepted the model that they did. An alternative inservice project could have been undertaken along similar lines to that originally undertaken by the Kanata Kits; teams could have been created to "experiment" with different approaches to inservice. Perhaps the previous experience with the Kanata Kits made this choice inappropriate! The Tripartite Committee on Inservice Education, after extensive research on the inservice "state of the art", had outlined major dimensions which "should constitute a model for inservice" (emphasis added). The use of the word "should" seems to be significant in that it legitimates the direction taken by Alberta Education towards the matter of social studies inservice. The Tripartite Committee also identified "premises and principles for inservice education" (p. 23). The "premises and principles" were the subject of a one-day seminar by representatives of Alberta Education, home and school associations, superintendents, school systems, teachers, trustees, and universities ..." (p. 23) The twenty-five representatives who attended the seminar assessed the adequacy of current practices in inservice and "speculated about changes in practices which would improve the implementation of new and revised programs" (p. 23). The social studies inservice became, or was

viewed as, a prototype for inservice education, "as judged by the tenets identified in this study..." The acceptance of such a decision, in itself, means that the social studies inservice project was determined by the Tripartite Committee on Inservice Education's recommendations. Competing or alternative models of inservice were thus denied, or at least discouraged, from being recognized as worthy modes of inservice. The Tripartite Committee also "concluded that an implementation plan should be designed to reflect the particular changes being introduced in each new or revised program" (p. 24). The customization of an implementation plan for social studies is identified as being the primary focus of the social studies inservice. One of the principal tenets developed by the committee is that:

- 1.4. Inservice education will focus on competencies required as a consequence of new and revised programs ...

A major recommendation is that implementation plans "should encompass identification of the relevant knowledge, skills, and attitudes ..." (p. 25). The plan to be followed "determines" the interest that is inherent within the practice of inservice.

Summary: Whose interest does the Mentor Project represent?

1. "Vested interests" - "groups within the educational community".
2. Interests within the curriculum guide -- "understanding of the guide", its required methodology, materials, etc. Curriculum guide's view of man and social reality.
3. Interest represents "imposed view of man and reality".
 - technological framework for solving problems.
 - strategies aimed at certainty, control and efficiency.
 - rational/purposive
 - methodology pre-defined; result predetermined.
 - monopolization
 - objectifies teachers
 - sees inservice (and possibly evaluation) in terms of discrepancy model.

3. What views of the teacher are implied by the Mentor Project?

In Huxley's book The Island (1963), there is a scene in which a number of mynah birds fly around continuously crying, "Attention! Attention!" Inservice education, at times, can be said to resemble the crying of the mynah bird. The Minister of Education in Alberta mandated the implementation of a new social studies program. The inservice project calls for understanding by the classroom

teachers of this particular curriculum. Inservice education is the response to a perceived problem. Rozak (1981) notes that where a problem exists, resistance has been encountered. The Downey Report (1975) had noted resistance on the part of many teachers towards the implementation of the 1971 social studies program. The Downey Report had observed that there was a discrepancy between the Master Plan, as outlined in the 1971 Social Studies Curriculum Guide and actual classroom practice. In calling for an "understanding of the characteristics and requirements of the 1981 Alberta Social Studies Curriculum" and "providing opportunities to broaden their (teachers') repertoire of instructional strategies" classroom teachers are perceived by the inservice project in a particular manner -- teachers exist in a deficit situation. Teachers, when viewed as being in a deficit situation, are incomplete or are seen as falling short of a perceived goal. Vested interests within the provincial educational community urge that the social studies program should be given a fair chance and that the methodology and materials associated with the curriculum guide need to be understood. The interests of others define the social studies teacher. The commitment to inservice and its subsequent methodology is such that teachers are perceived as "unfinished", and can be moulded to represent the vested interests' concept of an entirety.

An examination of the Resource Teachers' Handbook tends to support the discrepancy or "deficit" view of the

teacher. The two-day workshop component of the inservice project has the "minimal expectation" of making classroom teachers "familiar with the nature and requirements of the 1981 Social Studies Curriculum". Teachers are to be informed of the curriculum rationale; made aware of the major components of the social studies program; given an explanation of what is prescribed; provided with information about the learning resources required for the teaching of the program and given the time allocation per grade level. Needs assessment surveys may be utilized for selection of specific components from the Awareness and Mentor packages in order to attain the basic objective. The needs assessment survey may be systematic in that it reflects a universal concern of a number of teachers or it can be viewed as sporadic in that it emphasizes individual concerns. The purpose of the needs assessment in this manner of usage appears to overcome a significant dichotomy often associated with inservice education practice.

The Alberta inservice project, while still being faced with internal inconsistencies, has attempted to resolve several dichotomies associated with inservice education. Inservice has faced either the choice of centralized development which is usually motivated by economic efficiency or the acceptance of decentralized programs that are often inefficient due to redundancy and "lack of expertise". While the primary development of the inservice project was completed by "experts" or "significant others",

much of the inservice practice is done by practitioners of the classroom. It can be argued that while central development has the characteristic of structured uniformity as its goal, the co-opting of classroom practitioners recognizes the uniqueness of social context and has an expectation of diversity within "limits". The peer-based consulting on site with the classroom teacher, while still recognizing aspects of possible deficiency, removes from the eyes of the practitioner the hierarchical nature often associated with inservice education. The goal of implementation may remain a constant but factors such as community expectations may be recognized in a realistic manner. The classroom practitioner also has an important stake in the acceptance of the peer-based consultative role. Ponder (1978) and Chapman (1981) have noted that the interests of the classroom are often different from that of curriculum or inservice developers. The voice of the classroom teacher can now be heard via the feedback requested from the resource teacher. The potential for the "grassroots" practitioner should not be overlooked in what Alberta Education describes as the "most unique feature of the Social Studies Inservice Project" (p. 9).

The Inservice Project seems to be plagued with a degree of educational schizophrenia. Chapman (1981) notes:

Practitioners are viewed as passive when development is centralized and conversely as active when development is decentralized.
(p. 20)

This is perhaps exemplified in the Mentor packages which are a component of the Inservice Project. In some ways the Mentor project packages are reminiscent of the "new" Esso service stations. The framework and characteristics are integrated to form a total package that will increase the classroom teacher's repertoire of skills and bring some semblance of order to a cluttered inservice scene. Each modular unit is self-sufficient and the educational consumer can "self-serve". Perhaps this description is "esso-teric" in that the teacher can approach the Mentor packages in a style or fashion that resembles shopping in an educational supermarket or eating at an educational restaurant. The teacher is seen as someone in need. The selection of a product(s) can overcome this deficiency. The Mentor packages are components of the social inquiry process which is recommended for teacher use in implementing the 1981 Social Studies program. The individual packages have a strong functional or instrumental nature about them in that they seek to explain the inquiry process and "add" to the teacher's repertoire of instructional strategies. Such packages are seen by Freire as "assisting" the teacher but the fact that they have been designed elsewhere for the practitioner's benefit implies that they represent the interest of others. Freire calls such packages "Assistentialism" in that the teacher is transformed to represent someone else's world. Illich views such inservice packages as a further example of the institutionalization

of education. Illich states that teachers become dependent upon services (the same rationale would be applied to such services as Kanata Kits or Teaching Units). Illich expounds this view when he sees the developers of educational programs as "mystagogues" who transfer knowledge to others; such a transfer becomes a digestive act rather than a creative or re-creative act. The fact that the Mentor packages assume the direction of a leader is also suggestive of someone who knows the way. The teacher is guided by a leader.

Illich approaches educational practice from a theological base and his premises are also applicable to the perception of inservicers towards the inserviced. Inservice may be viewed as a ritual which provides the teacher with grace; the teacher is someone of a fallen nature who can be redeemed by the intervention of an organized, institutionalized treatment. Follow the path of Mentor and understanding plus skills can be achieved so that the desired program is "given a fair chance". Inservice offers redemption because it offers the path to the correct transformation. Inservice may be viewed in another light also; inservice becomes a form of the planned production of learning in another. Inservice becomes an industrial means of retraining teachers and can be viewed as a social investment. The organization of the Mentor packages introduces the concept of calculated expectations within the ideology of educational experience as a commodity.

Illich would view the Mentor packages and their ritualized technique as placing teachers in a state of dependency yet actually espousing something else.

The Mentor packages, in which the use of a leader is presupposed, often place the inserviced into the role of a student whose experiences are pre-scribed and who is led by a leader. The leader assists in module selection, has specific materials at hand, and is given directions about controlling experiences in terms of time. The leader can also be seen as "the knower", for example, he/she legitimates the package by referring to the social inquiry model; in the introduction to each package he/she "indicates" information about the package and relates it "to teachers' past experiences". The resource teacher's handbook has a tendency to view the leader as a catalyst but the Mentor packages, while not totally denying this image, are more suggestive of a monitor who looks after details. The learner within this specific aspect of the inservice project adopts a far more passive role. The teacher-as-learner is conducted through a series of activities as he/she experiences activities, talks about the selected segment of the inquiry process, observes demonstrations and discusses how to teach, create and share ideas. The packages, in following the same format, were to parallel the way in which teachers learn. A copy of a module, Synthesizing Data, is provided to assist the reader with the following description (Appendix A). Part I is an introduction to the package and

contains an illustration of the social inquiry process showing the location of the module. Synthesizing Data, for example, was considered to be the fifth step of the social inquiry process and as such is clearly shown by the illustration provided. An explanation or definition of synthesis is given in the teacher handout and various ways of synthesizing data are also provided. In Part 2, teachers participate in an activity; in the case of synthesizing data, concept formation and generalizing are the principal activities undertaken. The leader regulates the time for this activity and teachers respond to guiding instructions provided as a handout. The Part 3 activities call upon teachers to examine characteristics that are usually associated with the specific segment of the social inquiry process that is the subject of the inservice. Characteristics are provided in the teacher handout. Selection by personal importance is undertaken. In the synthesizing data module, the curriculum guide's definition of synthesis is provided to assist teachers with their criteria selection. The characteristics criteria provided tend to have a legitimization appeal to significant others or theory and appear to be somewhat taken for granted as sources are seldom quoted. Teachers are allowed to add other criteria, but this aspect of the inservice takes on the image of an appendage. Teachers are also asked to reflect upon their experience in Part 2 in light of the criteria that they have defined as important. The inserviced have now advanced to

Part 4, in which they are asked to analyze demonstrations about the role of teacher and student in specific demonstration lessons. One lesson focuses upon a classroom which is teacher-directed; the other learning situation is student-teacher shared. Some of the demonstrations are on videotape, while others use different forms of "media" presentation. In the example selected of synthesizing data, the Part 4 component of the module requires teachers to view videotape demonstrations. The analysis of the demonstrations is reported by using a continuum; the questions posed to assist teachers are of a designative nature and reflect a particular view of the scientific method's interpretation of analysis. The questions call upon teachers to observe synthesis activities in both the teacher directed and teacher-student shared demonstrations. Teacher responses can be recorded on the handout provided. The inservice are asked to reflect upon the role assigned to teachers and students within the respective instructional modes. The demonstrations used by the Mentor packages are virtually all taken from Alberta Education prepared materials. The Kanata Kits or Teaching Units provide the material from which the demonstrations were created. Part 5 allows the inservice participants to exchange and record ideas about techniques or methods that have been used when teaching the particular segment of the social inquiry process. Leaders can initiate the discussion with examples that they have collected in order to create a pool of ideas. Part 6 of the module

... is designed to have teachers use the ideas explored thus far, in developing an activity for use in their classrooms. (Alberta Education, 1981: 9)

This section of the module allows teachers to practise the application of learned skills in order to increase their repertoire of instructional strategies. Teachers plan an activity, for example, synthesizing data, for use in their classrooms. The handout allows the inservice participants to record the developed ideas of others in regard to the module segment. Part 7 of the module also provides participants with examples of the selected social inquiry process segment as selected from provincially provided Kanata Kits and Teaching Units. The inservice leaders have a handout called Part 8 which is an evaluation form. Evaluation at this stage is seen in terms of strengths, weaknesses of the module and how the module could be improved upon. It should be noted that the initial Mentor project consisted of ten parts but that two parts have been eliminated. In the initial development, the sharing by teachers of completed classroom activities was labelled Part 7 but has since been subsumed into Part 6. A Part 9 was originally intended and would have provided teachers with resources apart from the Kanata Kits and Teaching Units; Part 9 has since been eliminated. While the Alberta Social Studies inservice project for the teacher recognizes the need for a view of learning which provides for an exchange of ideas and discussion, the emphasis stressed in the Mentor package workshop situation implies a view of learning

which is based upon the possession of information. The teacher who has broadened his/her repertoire of instructional strategies in terms of knowing the inquiry process, has been given a "how-to" product -- the giver is not to be questioned.

The analysis may give the impression that the Inservice Project was deliberately developed with the view in mind that the teacher is a passive recipient of information. To the contrary, the documents do state, in their criteria, that the inservice should include active participation on the part of the classroom teacher. However, the understanding of the term "active participant" is a limited one; transformation is seen in terms of to an already defined reality rather than recognizing that transformation as emancipation is from imposed definitions. Inservice is a process of communication; the existential situation of the teacher, while recognized, is overcome by the inservice process that seeks a high degree of conformity with an external reality as reflected in the curriculum guide. Conformity or understanding of the curriculum guide's intent does not demand a critical dimension; for example, when classroom practitioners are asked to "reflect upon the role assigned to the teacher" it is in terms of shared or directed learning experiences. Critical reflection would examine the underlying assumptions held by both positions rather than its surface manifestations. The developers of the Mentor packages, by the very nature of their task, in creating "cumulative" segments of the inquiry process, seem

to suggest that teachers learn in a cumulative, linear fashion. The strategies found within the Mentor project are empirical, rational, re-educative and normative re-educative. The empirical-rational strategies view the participant as passive or as a use of others' materials; for example, problems, questions, hardware are created by the developers, to which the inserviced respond. The re-educative strategies view the teacher as someone who is passive but when provided with stimuli will respond; there is a recognition that conflict or a problem can arise. However, such difficulties can be negotiated. The teacher is perceived as someone who resists change, but that change agents can initiate favourable attitudinal responses. The re-educative paradigm sees teachers in a deficit situation but the re-educative paradigm is client centered. The resource teacher acts as a catalyst or counsellor who, by working with the client, basically adopts a psychotherapeutic model. The stance of the normative re-educative recognizes that program implementation or diffusion "spreads" best from teacher-to-teacher. Change becomes self-directing and therefore sharing ideas and "brainstorming" not only increases knowledge and skills but becomes a feature of professional development. The teacher is no longer passive but must actively participate in his/her own re-education. The teacher, for example, may invite the change agent into the classroom to assist with understanding -- the teacher is actively involved in changing attitudes, skills and values.

Summary: What views of the teacher are implied by the Mentor Project?

1. Teachers in discrepancy or deficit situation
 - do not understand the characteristics and requirements of the "new" social studies program.
 - need to broaden their repertoire of instructional strategies in order to implement or use the social inquiry process.
 - "interests" should replicate that of the curriculum guide.
2. Teachers need to be re-educated
 - inservice can "redeem" the teacher.
 - teachers learn like "students".
 - learning moves from "passive" to "active" stance.
 - learning occurs "best" by experiencing, observing, discussing and doing.
3. Teachers resistant to change
 - strategies should range from empirical rational to normative re-educative.
 - the teacher is rational; therefore change can be negotiated.
4. Teachers viewed as consumers

4. In what ways does the perspective portrayed within the Mentor Project represent power and domination?

Many critics of modern life claim that there is an almost total reliance on rational action. Fay (1975) sees education as relying upon one kind of theoretical knowledge

and this knowledge dominates practice. It is Fay's contention that the relationship between educational theory and practice is distinctly instrumental. The instrumental conception is really a metatheory in that there is little difference between the methodology of the natural and social sciences. Inherent within the instrumental mode is the view that theoretical knowledge is power that may be used to control "events". Weber saw the instrumental mode as being concerned with social engineering whose knowledge could demand the production of particular events. Lukacs viewed the instrumental mode as making individuals spectators in that the process of transactions is dominated by the underlying principles of the mode's knowledge. Fay sees the instrumental mode as being authoritarian in that acceptable knowledge is defined by a knowledgeable elite. Knowledge, within the instrumental mode, is legitimized by its justification to achieve a goal or objective. Instrumental knowledge that controls a situation can be viewed as an impediment to understanding in that its power can reduce, preclude or exclude other forms of knowledge.

The Mentor Project is an intentional act that "represents a particular relationship between the subject and the object" (Werner, 1977: 165-66). Ideally, the inservice participant, by understanding the social inquiry process, as defined by the inservice developers, should feel at home with this particular aspect of the social studies program. The inserviced would have a mutual solidarity with

the program's perspective. Mutual solidarity is one of degree as total resonance is virtually impossible since all human beings do not share the same history or consciousness. Lack of resonance is entirely possible also as the inservice participants' views may be hostile or unaccepting of the project's view on "teaching" and desirable programs. The perspective found within Mentor may create contradictions within the inserviced in that their present perspective is inconsistent with what is prescribed or made mandatory. This disorientation that arises in the inserviced can lead, in Kuhn's words (1970), to a "perspectival crisis". The response to doubt can be questioning the stance that one holds or else the anomaly can be denied and the existing perspective maintained. Where the "natural attitude" (Schutz, 1972) is maintained that contradicts a "new perspective", the individual may be viewed as uncooperative or irrational. The Mentor Project, with its perspective or consciousness, also has intentionality that is directed at a specific object (teachers to be inserviced), in order to implement a particular social studies program. Mentor and its "procedures" are seen in their own right as institutionalizations of domination. The intentional act becomes a form of circumscription in that established limits are created. Ellul (1978) compares the circumscription of programs to that of the owner of a garden; the "gardener" is free to move around the garden but he can't go outside the gate. The very technique of Mentor is a constraint that

controls the experiences of the inservice participants. The developers of Mentor are, in a sense, imprisoned within their method that is perceived as coherent yet, as a human construct, has within it limitations. Metz (1981) would also see the developers of the Mentor Project as being controlled by the legal rigorism of the curriculum guide. It is the curriculum guide that dominates the Mentor Project developers and, in turn, influences the experiences of the inserviced.

At this point it might be wise to pause and consider external forces that impact upon educational practice. In response to public criticism of educational practice, government administration has penetrated areas once the domain of tradition, for example, inservice education. Foster (1980) sees government administrators as exposing new problems which require administrative solutions. A central concern of such administrators is not public discussion but rather public acceptance. Government agencies therefore wish to implement programs that the public understands and accepts; the inservice program initiated by Alberta Education has such a strong functional specification. Alberta Education organized the development and production processes associated with the Mentor Project. The provincial Department of Education acted as entrepreneurs in overseeing the production of inservice materials. In many ways the actions of Alberta Education are understandable; the provincial social studies program (1971) had failed to be implemented; criticisms for lack of resources were held,

by many teachers, to be the responsibility of this governmental agency, costs of the traditional forms of inservice were escalating and demands for government assistance were being uttered. The educational establishment was being criticized for its lack of accountability to the general public; a "back to basics" movement demanded a return to external examinations, consistency of experience for all students and the promotion of history and geography within the social studies. By fault or design, the Department of Education found itself sponsoring and creating materials, and becoming involved in inservice education. The centralized focus of the production of inservice materials and strategies suggests that the locus of power is shifting within the Alberta education scene. The Department of Education which is perceived as creating curricula programs is now in the inservice business. The goals and rationale of programs are defined by the inservice experiences presented to teachers. The fact that Mentor was developed under the auspices of Alberta Education also suggests that the power and domination of its perspective comes from this agency.

Ritner (1979) sees projects like Mentor as examples of customization. He uses an architectural metaphor to describe the development of such projects; modules, while in themselves self-sufficient, can be plugged together to resemble a unified structure. The development of the Mentor Project, Ritner describes as exogenous -- the customer "imposes" his

view of the finished product therefore development becomes a form of mimicry in that choice of materials and structures is virtually non-existent. Ritner sees power and domination residing with the customer and these concepts are reflected in the finalized project that has virtually been designed by the ones who gave the order. A project that reflects one's own choice in which self-help, self-realization and self-reliance predominate Ritner describes as endogenous. The product called Mentor becomes a service that can be used by those responsible for inservice activities. Mentor, by growing out of some already existing commitment of interested components of the educational community, represents the views for such groups and its function becomes that of strengthening such interests. In this sense the power and domination reflected in the Mentor project represents the interest of others.

Summary: In what ways does the perspective, portrayed within the Mentor Project, represent power and domination?

"Mentor" - a customized product; its purpose is functional or instrumental in that it seeks to achieve pre-determined objectives; e.g., understanding and "know-how" of a social inquiry process.

- legitimized by Curriculum Guide and aspects of the educational community.

Power and domination reside in "others" e.g., mandatory programs and recommended method.

Interest (see Question 2) determines strategies of Mentor.

Mentor reflects "external" power and domination.

5. What are the underlying approaches used by the developers of the Mentor Project?

Implicit within practice is an ideal state. For example, the Alberta Social Studies Inservice Project, if totally successful would create the ideal social studies teacher. The theoretic premise on which the inservice was founded would, when practised, achieve the goal of the ideal. While Alberta is not an educational heaven, nevertheless the inservice project looks to the ideal in terms of methodology and resultant product. The ideal social studies teacher is described in terms of the inservice objectives. The objectives of the inservice project promote an image of the ideal; the ideal Alberta social studies teacher would know the goals of the curriculum guide and the methods and materials that it advocates. As teachers experience inservice activities the "ideal" looms within the inservice reality.

"Reality does not stalk around with a label". Apple (1980) claims that we assign meaning to activities and, in this sense, the perceptions of the developers and the approaches created within the Mentor Project may turn out to look something different when viewed with a critical eye. Many educational practices, at least to those who support such activities, are seen as helping children and others, whereas from "a less self-laudatory critical position, it is something else again" (p. 8). The approaches used within the Mentor Project can be perceived as containing a "latent" function. Within the sociology of education, critics have often compared schools to factories. Schools are said to

reflect the factory because of the process/product ideology; an extension of the factory metaphor allows us to expose input-output models that depend upon hierarchies and specialization. Curriculum is viewed in terms of professional specialization and "school activities". The approaches used in specialized areas, resemble the factory and its system. Bowles and Gintis (1976) note that schools "work" in that they reproduce successfully the relationships that are features of the present economic system. Teaching and its methodology have the same relative disposition as that found in the workplace. For Mentor to "work", its approaches must be congruent with those of the curriculum which it is to assist in implementing.

The focus of Mentor is the social inquiry process and the structural characteristics of the project effectively reproduce the elements associated with the inquiry process. Mentor can be viewed, as can other aspects of the total inservice project, as providing support for the tenets held by the social studies curriculum. The developers of Mentor, by their actions, also support the ideological position of the curriculum guide. The Mentor Project has within it an ideological grammar that is used to "capture" the inservice participants; the adding of skills to the teachers' repertoire and the changing of attitudes towards a mandatory curriculum, while well intentioned, becomes a form of educational pacification. Pacification can be looked at in two ways. The fact that education, and social studies in

particular, has been extensively criticized because of its lack of content and commonality of instruction can lead to institutional pacification. If critics complain about a lack of history and geography, they can be pacified by the inclusion of such content. If teachers interpret the curriculum guide "widely", then prescription can focus teachers specifically as to content and instructional methodology. Inservice becomes an instrument or tool of pacification. The inservice becomes a means to ensure that mandatory curriculum content plus a recommended teaching methodology becomes "the way" of the day. Inservice brings the teacher to the fold and its use pacifies by its practice. The practice associated with the inservice dominates the teacher's experience; inherent within inservice practice lies the belief or ideology that predominates within the social studies curriculum guide. It is this belief that seeks to pacify and colonize the reality of the teacher. The 1981 Alberta Social Studies curriculum may be construed as being humanistic and mutualistic in its intents, yet in order to inservice teachers, the Mentor Project relies upon approaches that are basically technical. Inservice, as perceived by Mentor, contains a contradiction. The defining of inservice as a problem suggests that the solutions (of which Mentor is one) to curriculum implementation have an ameliorative bent. Shaw (1973) claims that one of the first questions educators need to ask of themselves is "Why do we teach it this way?" The illumination of approaches

used can reveal "interests" which have ethical and political ramifications. Whitehead made much of what he called "internal relations"; this concept is that, as individuals, we tend to define things in concrete terms, thereby ignoring more complex relationships. To use an example quoted by Apple (1980) will help explain "internal relations". In writing these words assistance was provided by an electric light; reading and writing was possible regardless of the hour and eye strain was thereby avoided. There is also a social relationship that exists with those who produced the electricity, the fittings and bulb, but they were not only anonymous but seldom thought about. The more obvious qualities of the electric light dominated the relationship. Inservice also has its "internal relations". The teacher, in implementing a program, is concerned with the daily practice of the classroom and such a focus is likely to intrude, thereby excluding other inservice relationships. The inservice itself is organized and controlled by others, but the approaches used in the inservice are seen by the inserviced as

... part of what is, and indicated by the fact that it is just this and nothing else.
(Ollman, 1971: 27)

The approaches used by Mentor have the power to define meaning for teachers in the way in which they may teach social studies. The very approaches used within this dimension of the inservice project "process" teachers and define what it is to be a social studies teacher. Sharp and

Green (1980) imply that inservice processes provide teachers with someone else's perception of what the good social studies teacher would be like -- in the case of Mentor it is someone who "knows" the social inquiry process. The interaction that occurs during inservicing activities is "regulated" by the ghost of the ideal teacher.

Chamberlin and Parsons (1981) observe that the Mentor project design resembles the cafeteria approach. It is their contention that inservice in Alberta is dominated by "the big jug into the little mug" approach. Chamberlin and Parsons note:

... if the old adage that teachers will teach in the way that they are taught is true, the Alberta social studies teachers will increasingly come to employ teaching methods that allow for little choice, little discussion, not much negotiation of content, and little goal-setting on the part of the students. What the Government does is more powerful than what the Government says. (p. 6)

In many ways, the Mentor project and its approaches are part and parcel of what could be described as the ecology of education. Inservice, like curriculum development or implementation, seems to occupy an educational niche; education has yet to be viewed as a total environment. Inservice seems to be an ad hoc response to a particular problem -- it is therefore defined as a need or opportunity rather than being a continuation of educational planning. Mentor becomes a component of a two million dollar technetronic spectacular to transform the reality of teachers. It is for this reason that teachers can be asked

to reflect upon the defined problem rather than the systems of thought used to define the problem and create the inservice methodology. Approaches, within this perspective of inservice, are perceived in terms of format, time patterns, who does what and where. How inservice is done becomes influenced by the rhetoric of business, industry and technology which, in turn, are often guided by the social behaviourists. The approaches inherent within this view mean that Mentor could be evaluated in terms of "devise", "task" and "goal" efficiency. The approaches used are those of the technological humanists who accept institutionally defined objectives as "good". The technological humanist is often someone who wishes to achieve a desired state by means of viewing tasks within a predefined efficiency model. Inservice, for example, can be broken down into components that when accumulated reach a desired end. The language used, when referring to the "bits" or components, resembles that of a technologist. The social inquiry process can be realized when these modules have been assembled. Learners develop through acquiring a developmental process by experiencing a regulated or controlled experience. The success of a module is predicated upon the learner being able to replicate the process.

The developmental process associated with Mentor created the approaches used in its inservice capacity. Assumptions about teachers, "the learning process" and materials to be used helped shape the finished product.

For example, if teachers were perceived as unreceptive to new ideas; judged as not being reflective about their classroom practice and becoming hostile and anxious when called upon to do so, what could be done to assist the implementation of a "new" program? The new program could be made more prescriptive and it could also offer recommended ways to achieve goals; resources could be provided for teachers to follow and any inservice activity could show teachers how to teach the new program. The approaches decided for Mentor seem to reflect such an orientation and can be traced to the 1981 curriculum guide; the recommended method of social inquiry is outlined in the curriculum guide which in itself has an element of prescription to it.

Another solution to bridging the "gap" between the perceived teacher and the "ideal" is to provide resources or support material for teachers. This has been provided in the form of Kanata Kits and Teaching Units for each grade. The Kanata Kits and Teaching Units support the method of social inquiry identified in the curriculum guide. Mentor also uses "classroom demonstration" where the vehicle becomes the use of Kanata Kit or Teaching Unit materials. Mentor was planned to help teachers implement the new program by focusing primarily on instrumental strategies. The strategies are intended to help teachers with "how to" teach the new program. The development team of Mentor was not autonomous in that it was responsible to an Advisory Committee appointed by Alberta Education (Access Alberta who were responsible

for production, were also involved in the "development" stages of Mentor). The Advisory Committee could make known its priorities and respond to developed materials. Interaction between the various groups led to the "finished" Mentor packages, therefore the approaches -- both surface and those that underlie the inservice activities -- reflect the stance of the total enterprise. The interaction exchanges were such that the Mentor packages reflect the desired interpretation of both the Alberta Social Studies program and of Alberta teachers through their representatives on the Advisory Committee -- the perspective of the curriculum guide is maintained and the inservice activities for teachers are predetermined. Approaches are controlled by "what we want to put across" which is also legitimation of the perspectival interest inherent within the curriculum guide.

Summary: What are the underlying approaches used by the developers of the Mentor Project?

Approach: Technical
Approaches have a surface and latent function.

Educational approaches often reflect or replicate "the factory model". Mentor supports the ideological grammar of the curriculum guide and therefore becomes a form of educational pacification.

Inservice as problem defined by "others"
Inservice approaches taken for granted and internal relations not made known, problematic or illuminated.

Approaches as "process" define "good" or "ideal".

Approaches mean to transform to a predetermined ideal.

Developmental process determines approaches.

6. What root metaphors does the Mentor Project use and what are the implications of such borrowed metaphors?

Susan Sontag (1971) has noted that we describe the landscape of the ill by means of metaphor. We are "struck down" by illness; disease "invades" or "violates" our bodies. In nineteenth century literature, tuberculosis was called consumption that "galloped" and today cancer has "stages". Through language we give disease or illness a meaning and we also use "controlling metaphors" when describing our concern with illness. Sontag observes that one of the principal "controlling metaphors" used in the health field has been taken from the military; bacteria "infiltrate" our bodies' "defences"; scans are used so that cells can be "bombarded" and "killed". Disease becomes a "killer" and medicine "fights" or wages a "crusade" in order to prevent more "victims". The "controlling metaphors" are also co-opted from science fiction in that cells can be described as "mutant" or "alien" to the host body. Education, it would appear, is no different from medicine in that it also has adopted metaphors from other areas of human endeavour. Turbayne (1970) uses Ricoeur's definition of metaphor when he describes it as a "stereoscope of ideas". Ricoeur sees metaphor as having a literal meaning and a new meaning that is shaped by the context in which it is used. Metaphor redescribes reality; it also restructures reality thereby creating a novel reality. The metaphors that we use attribute meaning, carry meaning and give meaning. Agriculture, for example, is often adopted metaphorically

within the educational "field". Educational inservice resembles the development of new strains that are piloted (in small plots); the results of pilot projects are used to test for higher yields in terms of efficiency and effectiveness -- new strategies can be adopted to counter ineffectiveness. Other educational examples would include a comparison between the growing child and the growing plant; the teacher and the gardener are seen as indispensable to the organism's growth and development. The growth metaphor sees the teacher shaping the child in the same way that a gardener shapes the plant's growth through its stages of development. Children can also be compared to clay that is shaped and "moulded" by the teacher artist. The child becomes a product of the teacher. Such examples also show the limitation of metaphor. Metaphor can only give a perspective on its subject because the analogies can "break down". The educational growth metaphor breaks down because it appears to ignore social, cultural and normal development; the shaping, moulding, forming metaphor seems to ignore the fact that student populations or bodies are not homogeneous. Metaphor can be misleading because it can ignore specific aspects of a social context. An examination of the metaphors-in-use allows for illumination also of perspective. Ricoeur (1978) states that chosen metaphors exploit a particular perspective and that its "governance" allows the elimination of certain kinds of evidence. Knowledge or consciousness of the metaphor-in-use can release us from

the tyranny of conceptual overdetermination. Metaphor, while allowing for a special form of clarity, also filters out awareness of other perspectives. In a sense, by using particular metaphors we become victims of the metaphor. Metaphors organize our thoughts, channel our actions and help determine the way in which we construct our world; in this manner metaphor can make the individual comatose and unaware of other perspectives. Black (1944), Turbayne (1970) imply that metaphor, when commonplace, becomes believed and has, therefore, constructed meaning. Turbayne calls upon educators to "undress" the metaphor and this act allows for a critical interpretation of borrowed contextual metaphors. Schon (1963) and Chapman (1981) see generative metaphors as defining the direction in which problems will be solved. A generative metaphor is defined by Schon as the "carrying over of frames or perspective from one domain of experience to another" (1971: 225). The generative metaphors that we use determine the methods that will be used to solve problems; the metaphor-in-use suggests obvious solutions. Chapman (1981) argues that education uses a number of metaphors but that specific metaphors predominate the field and influence and become the basis for particular educational endeavours.

Johnson (1976) sees the major generative metaphor in education as that of technology. Technology becomes particularly appropriate where prescription is the goal of a program; the eschatological vision of the world as it

could be suggests that means to achieve such a goal or end can be engineered. Programs to achieve such an objective can be structured and become instruments in the hands of those who determine or shape goals. The program, or inservice in this case, can assist in delivering from "what is" to "what ought to be" -- inservice becomes a form of technological exodus. Schon (1967) sees the technological metaphor as not only influencing education but really being the predominant process of thought in the western industrialized world. The technological metaphor, in Schon's opinion, perceives innovation as being manageable; programs to be implemented may be analysed into component or modularized parts and their use is subject to rational and logical steps. Such endeavours relate to corporate or administrative objectives. Chapman and Parsons (1981) claim that the technological metaphor "produces the Research, Development and Diffusion inservice model" (p. 27). Becker and Maclure (1978) consider that knowledge which can be packaged and delivered, fits within the technological metaphor and that "intuitively" this is attractive for education. The development of Mentor can be seen to "contain" elements of the R, D and D approach; appropriate inservice materials were created, piloted, revised as a result of responses "collected" during the piloting and then made available for "field use". The Mentor Project as product was based on agreed aims, and after perfecting, was felt to meet specific needs. The Mentor Project becomes a

model for change; the repertoire of strategies that it contains becomes a blueprint for both understanding a process and implementing such a process. Chapman and Parsons (1981) observe that:

... The benefits of this model are its focus on content, relevant information and skills. (p. 31)

If the objectives of the Alberta Social Studies Inservice Project, which includes Mentor, are understanding and increasing the repertoire of instructional strategies then the R, D and D model would seem to be well chosen. Chapman and Parsons claim that the developers of inservice education who are controlled by the stance of the technological metaphor will choose:

1. the strategies
2. the role of the change agent
3. the key words and concepts in describing the inservice program
4. the change process in congruence with his metaphoric perspective
5. the objectives and goals of the inservice.

Mentor, and its creators, wish, by the packages or materials, to change the attitudes, skills and teaching strategies of the teacher. Therefore Mentor is heavily influenced by the technological metaphor. The language used within the Mentor Project also supports the view that the technological metaphor has influenced its developers. "Module", "parts", "pattern", "process" and "demonstration" are but a few indicators of what Olmosk (1972) describes as the context of the technological metaphor. Olmosk sees packaging of educational materials for the distribution to a mass

teacher audience as the "application" which has been borrowed from the technological field. The systematic diffusion of the Mentor materials also represents for Olmosk the concept of technological planning that can be the saviour of the Alberta Social Studies Curriculum.

Lauer (1973) has also noted that the political metaphor strongly influences educational practice. The political metaphor is concerned with power and a wish to create new relationships and attitudes. The political metaphor views power as a coercive technique to achieve a desired objective. Bennis, Benne and Chin (1971) recognize knowledge as power whose use can be legitimated by "those who know". The political metaphor, while recognizing that all is not well with the world, assumes that persuasion and negotiation can lead to adaptation. Chapman and Parsons (1981) note that the economic aim of the political metaphor has been paramount in educational circles in recent years. Teachers are being held "accountable", and evaluation is often construed in terms of "efficiency". The political metaphor seeks "conflict resolution" as does the Alberta Social Studies Inservice Project. Huberman (1973) sees the problem-solving inservice method as being influenced by the political metaphor. The inserviced are perceived as needing re-education in terms of attitude towards a program and also needing to acquire new skills to enhance their educational development. The political metaphor requires the collaboration of the inserviced. In the literature, focus

is often given to the role of the change agent within the mode of inservice. Huberman contends that the change agent can initiate activities or respond to demands from the teacher -- both "roles" seem to have been acknowledged within the inservice project and the Mentor activities. Havelock (1970) sees most inservice activities as being initiated externally and being imposed upon classroom teachers. Recent developments in Alberta would seem to support the view of House (1974) in which the centre wishes to "capture" the periphery. The creation of materials for classroom use and the organizing of the inservice project can be construed, within this perspective, as an example of Alberta Education's control of power. Chapman and Parsons (1981) consider the problem-solving model of inservice as particularly useful where government agencies are concerned. The government can control both the goals and means of the inservice project. For example, Alberta Education can "hire" educators to develop, produce and disseminate inservice materials; the economic reality of inservicing can be recognized by "government" and the implementation of programs more readily be ensued with financial support. The peer-based consultative role of the resource teacher associated with the inservice project acts as the link "between the bureaucratic system and the client system". The leader and the resource teacher become the experts to the inserviced. Depending upon the individual and the circumstances, they can be viewed as "catalyst, a solution giver, or a process

helper" (Chapman and Parsons, 1981: 46). The direction of the inservice experience has been determined, or at least the desirable direction has been noted, and the "leader" or "resource teacher" follows or uses a psychotherapeutic model. The re-education of the teacher is of primary importance within the problem-solving model which is controlled by the political metaphor. Mentor is influenced by the political metaphor.

Olmosk (1972) sees the political metaphor as being used fairly extensively by Departments of Education, Central Offices of School Boards, and School Boards. One of the strengths of the political metaphor is that it (the metaphor) causes people to examine issues that they would rather not acknowledge. The inservice goal of insisting that Alberta teachers become cognizant of and understand "the characteristics and requirements" of the Alberta Social Studies Curriculum may be a case in point. Bennis, Benne and Chin (1971) feel that use of the political metaphor predominates those programs that demand attention and publicity. Stress is often given to resources, therefore we find riders to programs that have been developed in terms of available manpower and funding. The political metaphor has interesting connotations for educators. How does the context of education fit with the control model often ascribed to curriculum or to inservice practice? Where inservice practice is pre-established by organizations such as Alberta Education, what are the implications? The

provision of inservice experiences for social studies teachers is the result of a judgment that reflects a political act. The establishment of Mentor resembles the forge and the experience becomes an anvil that creates a finished product (in an idealized manner). Does the political metaphor seek to cast in stone or metal? The one question that is seldom asked by those controlled by the political metaphor is "Who should 'really' make decisions?"

Chapman (1981) observed that inservice in Alberta is also "influenced" by the social-interaction model of inservice which reflects the Cultural Metaphor. The cultural metaphor recognizes a pluralistic world where interaction is a valued mediator; consent, power-sharing and co-participation are recognized as fundamental democratic processes and therefore the political metaphor would be exposed for what it is and hence denied. Society, according to House (1979) is recognized as fragmented, but the uniqueness of being human allows for transactions between groups. Change can only occur by re-education. The cultural metaphor seeks to avoid indoctrination or seduction by manipulation. Man is active and therefore changes due to reflection. The cultural metaphor recognizes that inservice will be collegial based and that teachers will continually seek information before moving to the next stage of adoption. Huberman (1978) sees the social-interaction model as being sequential: Awareness of an innovation; Interest -- seeking information about the innovation; Evaluation -- decision

whether to try innovation within the context in which the individual resides; Trial; Adoption -- rejection or acceptance of innovation. It would appear that the Alberta Social Studies Inservice Project, which includes Mentor, recognizes a strength of the Social-Interaction model. Becker and Maclure (1978) believe that once teachers have been exposed to this mode of inservice, it (the mode) becomes self-perpetuating and that support from the centre can decline as momentum gathers. Teachers are also seen as being motivated to try new strategies. Networks of resource teachers will continue to stimulate action. The social-interaction model is often associated with some aspects of traditional professional development. Self-renewal seems to be a theme of the interactionist model and this is in keeping with the tenets of the cultural metaphor. The Mentor Project contains aspects of the cultural metaphor -- the teacher is defined as "active" and is called upon to reflect about prior experiences.

The implications of such root metaphors are described by Chapman and Parsons (1981):

... All have the same concepts of change, progress and innovation. Change is inevitable, natural, and linear. Progress is continuous with no fixity or regression. The three inservice models belong, typically, to the Western education tradition. (p. 51-52)

The metaphors used by the developers display value positions and attitudes towards the teacher and the process of inservice. It becomes imperative that developers of

educational endeavours become aware of the metaphors controlling their stance. The metaphor-in-use shapes our perception. Therefore inservice is shaped by an external construct that developers seldom question or make problematic. The predominant metaphors-in-use limit inservice to a form of instrumental or technical action. The self-interest of the metaphors-in-use, in a real sense, makes us slaves to the "facts" or process that they prescribe. The borrowing of metaphor means that the internal consistency of the metaphor becomes a form of imperialism -- it takes over the way in which inservice is both perceived and practised.

Summary: What root metaphors does the Mentor Project use and what are the implications of such borrowed metaphors?

1. Metaphor redescribes reality; "borrowed" metaphors carry with them ascribed meaning.

Education a "borrower" of metaphors that influence practice.

2. Illumination of metaphors-in-use provide insight into perspective.

Metaphor has its own tyranny; it allows us to see in a certain way and filters out alternative perspectives.

Generative metaphors define problem and solution.

3. a) Mentor strongly influenced by generative metaphor of technology.

- predominant mode of thought in western industrialized societies

- development of Mentor fits R, D and D inservice model.

b) Mentor influenced by political metaphor.

- "power" used to obtain objective; recognizes that negotiation required to re-educate teachers.

- Center (Alberta Education) becomes producer thereby controlling goals and means of inservice.

- Resource teacher becomes change-agent (uses psychotherapeutic model).

c) Mentor contains aspects of cultural metaphor which uses social-interaction model of inservice. Active and reflective dimension "points" towards this method.

4. Further implications show metaphor as influencing development and practice. Metaphor imperialistic.

7. In what ways does the perspective in use prevent us from seeing alternatives?

Mentor, and the other inservice activities associated with the Alberta Social Studies Inservice Project have been previously described as an example of exogenous development. It has been suggested that the total project, of which Mentor is a part, resembles the site and service approach; inservice is viewed in Alberta as an invasion by osmosis where the teacher is formed to resemble the ideal "prescribed" by the social studies program. The structure of organization and the managerial context have a strong influence upon the kind of inservice chosen, which in turn "controls" the activities undertaken by the inserviced. Mentor is a part of a response to a problem defined by "others" -- it can hardly be called indigenous. Therefore, as noted by Foster (1980) the total inservice project resembles an administrative or bureaucratic decision; Mentor becomes a component of a centralized model. The committee of Alberta Education, selected resource teachers and developers from such environments as universities do much to maintain the plausibility structures of the inservice program. An example of a plausibility structure can be found in the Acknowledgements of the Mentor Project "handbook".

The project took approximately eighteen months to complete; the recognition of time suggests that a great deal of effort was made before production was finally undertaken. The readers of the Acknowledgement note that "a great many people have given freely of their time and talent to ensure

the preparation of useful workshop materials". Once again there is a reference to time; the product is pre-judged as useful and this is no doubt due to the talent of those involved. Acknowledgements, while being a recognition of people's involvement, also serve the purpose of legitimizing the product. Individuals are named and their employer or location "recognized". We learn, for example, that the "Developers of the Mentor Project" were two university professors "with assistance from their students"; that the pilot teachers are "gratefully acknowledged" but a lack of space "does not permit us to mention the names of all the classroom teachers ...". While what is written can be said to carry weight, what is omitted also has its message. The fact that "space does not permit us to mention the names of all ..." the pilot teachers, suggests what? Plausibility structures help maintain the legitimacy of the inservice project and give credibility to inservice activities. The legitimation process of a particular perspective may be related to the concept of preoccupancy; the "invader" who holds an alternative perspective faces what appears to be a "closed", well knit and established community. The legitimized perspective, besides being taken for granted, assumes a natural stance; it becomes a way things are. The perspective, in this sense, becomes the absolute reality and competing viewpoints are isolated. The critic of such a perspective becomes a "traitor" or is viewed as irrational because the aim of a single perspective is to seek a state

where it (the perspective) is uncontradicted.

The dominant perspective seldom makes its natural stance explicit; the perspective in use demands that doubts be suspended. Belief about knowledge, the social studies teacher and society are accepted without question. The perspective in use insists that its demands and methods are "the right thing to do" (Werner, 1977). To defend its position, perspective appeals to significant others. Apple (1974) observes that perspectival maintenance often appeals to the prestige of experts; the appeal to authorities does much to legitimize the stance taken in particular programs. The perspective-in-use when supported by pilot teachers, university professors and educational consultants, assists in the program's perspective being accepted. When attacked, the program's perspective can be supported by reference to such accepting authorities, and alternative views can be observed as "illogical, insincere and deceptive" (Marayama, 1974).

The fact that the Alberta social studies is mandatory provides the total inservice project with legitimacy. The legal legitimization of the social studies program means that mechanisms and technical procedures concerning its implementation also achieve the status of legality. The law-like relationship between the social studies program and the inservice project seeks to inject teachers with a common attitude towards the world of social studies; the inservice project wishes to make teachers fit the curriculum's theory

of practice. The purpose of inservice is to legitimize the systematic implementation of the curriculum guide's interests that contain a predetermined historical necessity of "what ought to be". Howard (1976) asks, "What is inservice, this noun that designates a verb, this theory that calls on a practice, this social form that depends on individual participation?" (p. 39). His conclusion appears to be that inservice depends on our acquiescence and internalization of the program's belief system. Inservice becomes a summons so that the perspective-in-use can gain our allegiance -- it wants the inserviced to join its parade. The need to legitimize a particular perspective is that it has a destination "in mind" at the end of its one-way street. Legitimization of a perspective is a demand for ideological compliance that wishes to dominate.

Pinar (1977) sees the perspective that dominates as being parochial. Alternatives have to be denied because the educational world could then be viewed as panoramic. Alves (1962) observes that all perspectives have one single controlling purpose which is, to "claim" others in order to survive. Perspectives develop means by which they can be preserved. The perspective-in-use within the Alberta Social Studies project represents the official view and becomes the new canonical language. The fact that the Mentor project is based on the concept of modularism as an ideal means that its perspective supports functionalism -- structures can remain constant while internal changes can take place.

Mentor legitimizes the perspective in use. An example of perspectival legitimacy or maintenance and the denial of alternatives is the use of the word "prescription".

Prescription within educational programs, not only recognizes a "what ought to be" but it is also a response to impotence. Prescription suggests that if institutions or bureaucracies are to create the world that they wish, or preserve the world as it is, the educational game must be played according to their rules. Within the anthropology of institutions, man is understood by what he does. Prescription of programs means that many educators become "professionals of determined hope". If the world of today is the world of truth, then it has to be preserved for tomorrow -- to criticize this vision is to be subversive, absurd and ostracized. Legitimation of "prescription" becomes an essential feature of such programs because of contradictions which occur in the espoused rhetoric of teacher-provided guides. Is an effective citizen, the "supreme" purpose, for example, of the Alberta Social Studies program, determined by prescription? In a curriculum where prescription is the norm, can effective citizenship be really possible? Is prescription domestication? Human control? Performance? Production and consumption? Prescription, with its objective goal, also objectifies its subject because its methodology has power over "things"; prescription of program, be it content or method, has inherent within it a special sense of morality -- its definition of "true" and "good" validates

the status quo that it perceives as desirable. Prescription is valuation in that it determines relationships and as such its values are that of forming the whole world into an extension of itself. Alves (1962) notes: "In the power to define lies the power to control" (p. 129). Rothe (1979) observes that the overriding concern of prescription is the achievement of a desired end and the means used to reach the objective suggest that individuals will be manipulated; manipulation is necessary because means must lead towards the expectations of an interest group. The source of prescription is external to the teacher and a presupposition exists that the teacher has to be modified. The perspective-in-use which is inherent within the inservice project is legitimated or rooted in the power norms that exist within the educational milieu. In a sense, the question we need to ask is "How is power created?" rather than "Who has power?" Power, as prescription becomes the order of the day, is a result of our reliance on a technocratic consciousness rather than on specific individuals. The reliance of Mentor upon one form of "recommended" inquiry gives that methodology an exclusiveness which seeks to shape and determine how students resolve issues; the method seeks to monopolize and, as such, students become trapped in a "circle of certainty" (Freire, 1970). The inservice process wishes to form a teacher's consciousness in that it wishes to impress. The curriculum guide is not finalized because it always requires an other -- to be; inservice, while artificially composed,

seeks to induce an other -- to make the curriculum live. Inservice becomes a "deutero-creation" (Ruthven, 1979) in that it manufactures meaning which satisfies the interest of the curriculum guide. The fact that an inservice project has been created is an example of direct intervention into the world of teachers; inservice was a tactical decision -- decision is perceived as a bridge between the intention of the curriculum guide and its adherents with that of implementary action -- that justifies particular ideological activities while excluding others.

In many ways, the inservice project seeks to create a uniperspective towards the teaching of social studies in Alberta; there is one truth, namely that presented in the curriculum guide and one "recommended" method, namely that of the social inquiry process as propagated within the Mentor packages. To doubt the uniperspective may lead to crisis, as may the introduction of this perspective to a teacher, whose present way of "doing things" is determined as inadequate by the methodology demanded by the new perspective. The uniperspective is anti-dialogical in that it wishes the inserviced to "hear" rather than "speak". The perspective's intention is guided by its interests that seek to create and maintain a view of socially defined reality for the social studies teacher. Appeals to significant others, their "natural stance and method", together with coercion can be used to determine alternative perspective as irrational and "soft". Coercion can be direct or have degrees of subtlety;

either approach seeks to isolate alternative perspectives. The question as to how to define direct or degrees of coercion is somewhat difficult to determine. The mandatory nature of a program and prescribed "objectives" and materials could be interpreted as direct coercion. The manner in which inservice is conducted within the province of Alberta contains elements of both direct coercion and degrees of coercion. A number of school boards provide professional development days for inservice education and this provision suggests expectations on the part of all interested parties. The Alberta Social Studies Inservice Project, with its governmental funding, seems to provide a "there is no excuse" approach to the implementation of the 1981 Alberta Social Studies curriculum. Force, as such, is non-existent as school boards were invited to participate in the project. However, the fact that materials were provided by the provincial educational authorities may well have exerted pressure on school jurisdiction to comply to the inservice suggestion. The inserviced may also feel a need to become knowledgeable about the new 1981 program because of external complications to their role as teacher. If external tests, which have as their basis the components of the social inquiry process, are reintroduced, the teacher may be motivated by a need to understand the method in order "to do what is right" for the students in his/her care. The external tests are removed from the inservice but play a role in the teacher's attitude and approach to the practices of the

inservice. The inservice channels the teacher away from alternatives and focuses attention towards what may become a future-imposed reality. The appointment of an inspectorial system, now being implemented, would also have a tendency to coerce the inserviced towards accepting the perspective-in-use of the inservice as they may suspect, rightly or wrongly, that the methods recommended by the inservice projects become standards by which they are inspected.

Is it possible to have any program and avoid these criticisms? It might seem cynical to suggest that all programs are subject to criticism, but Wojtyla (1981) observes that when human beings are only the subject of a "happening" then alienation occurs. In a situation in which people are asked to assimilate prescribed demands, the educational community suffers a loss. The inservice literature has noted that teachers seem resigned to inservice and that an attitude of avoidance or indifference seems common. In Freirian terms "resignation, avoidance and indifference" are inauthentic attitudes. For example, avoidance is a form of retreat, or at best, protest -- whichever view is taken, it denies any attempt at engagement. Avoidance is a lack of participation and, as such, denies community. Wojtyla (1981) sees any "good" community as having the potential for participation, and it has to be recognized that Alberta Education and its inservice project have taken a stride in this direction. Participation has to be more than an illusion, it has to be a conviction.

Participation has to reach beyond posturing and it can only be fulfilled in acting "jointly with others" (p. 51). It is in such a light that the inservice project has been criticized within this chapter and alternatives created in the next chapter.

Summary: In what ways does the perspective in use prevent us from seeing alternatives?

Perspective in use is legitimized by:

1. - structure of organization and managerial context
- significant others and "accepting authorities"
- "its natural stance"
2. Nature of social studies curriculum
- mandatory and prescriptive nature
- curriculum becomes a "predetermined historical necessity"
- perspective "official" and legitimate
3. Power of the perspective
- monopoly of method
- manufactured for a need
- alternative views decried
- monological, uniperspective
4. Coercion
- direct
- indirect

Chapter Summary

The application of the Werner (1977) critical analytical framework was used to "discover" and analyze the dominant perspective which influences the existing provincial social studies inservice project. Werner observes that human inquiry is shaped through language and that the expressive modes we use to communicate structure the way in which we think and order the world. Inservice, by its action, shapes our consciousness and the way in which we view reality. The relationships which exist within the educational milieu are achieved as a result of the inservice's action. It is the contention of this chapter that the life, or the world, of the teacher is constituted by the inservice's consciousness. In order to re-achieve the world, the dominant consciousness of the inservice project has to be "illuminated" or "exposed". In the chapter which follows, alternatives are suggested for consideration by inservice developers.

Reflections on Chapter IV

The preceding analysis of the Alberta Social Studies Inservice Project and, in particular, the focus upon the component entitled Mentor, is acknowledged as emphasizing a viewpoint. The use of critical analysis, as explicated by Werner, contains a perspective of its own. The provincial inservice project could be analyzed by using alternative perspectives and undoubtedly a different picture would emerge.

The use of Werner's questions, in the opinion of the researcher, does have considerable merit. However, several

concerns have also emerged. Metaphor while illuminating ignores the development process of the project. Document analysis examines finished products and the reality of development with its inherent complexities may not be given the attention that it deserves. For example, Mentor has been described as being controlled by the technological metaphor. Pirsig has noted:

It's not the technology that's scary. It's
what it does to the relations between people
... that's scary. (1974: 148)

The technological metaphor when applied to the Mentor Project assumes a homogeneity of stance that historically has been created by relations between people. Metaphor is unable to examine the complexity of the evolution of the project's final stance. The Mentor project's development team did not appear to be a homogeneous group yet the technological metaphor can be applied to the finished product. Relations with an Ad Hoc committee and pilot teachers, for example, shaped and reshaped Mentor. The initial Mentor proposal and the final Mentor product are very different in their perspective towards inservice education and the use of metaphor fails to capture this evolution. Metaphor leaves a gap in that its explanation ignores the constructive process of the project's content. The simplicity of metaphor underplays the complexity of the notion that it wishes to represent.

The Teachers' Resource Handbook mentions students only in passing. This omission raises the question of who is the

client of inservice. Inservice is usually portrayed as something that happens to or for teachers but it is also possible to see society as the client of inservice. The development of inservice materials by Alberta Education is seen by critical analysts as an example of central control; the classroom teacher is seen as operating within a relationship of dependency.

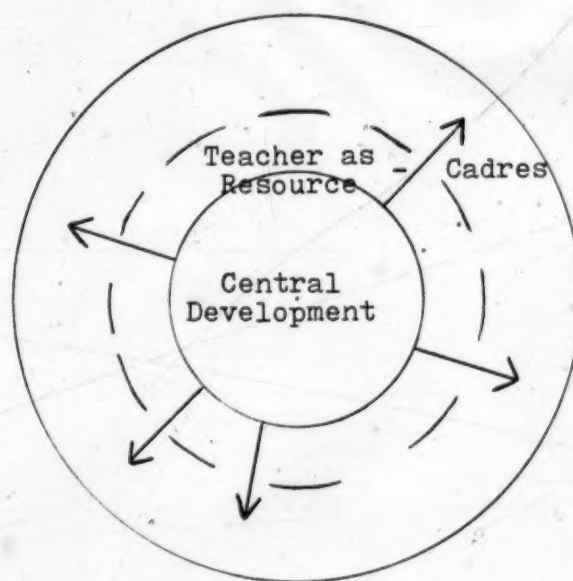


Figure. 2: Thesis of Dependency

The word goes out from a central location to the classroom teacher located on the periphery who in turn instructs students usually in terms of defined skills and knowledge. The evaluation of the 1971 provincial social studies program criticized some teachers as sabotaging the goals of the program. The 1981 provincial social studies program, while being prescriptive, seems to recognize a society that

is typified by decentralization and participation by a caring public; the program, at least in part, wishes to problematize issues found within society and examine alternative solutions thereby demanding more of teachers than viewing social studies as chronological history and regional geography. The Minister of Education, and his helpers, in developing both a provincial social studies curriculum and an inservice project seem to be acting on behalf of the broader society. Central control may be seen as demanding a greater match between a critical perspective and the social studies program. The curriculum guide becomes institutionalized discourse that requires students to be active and requires social studies to be critical in its approach to society. The centralized inservice project wishes to change the practice of education on behalf of society so that this objective can be met.

CHAPTER V

ALTERNATIVES

The word "alternative" has within it a recognition that the world is not as it could be and, by advocating alternatives, the researcher is suggesting that the world could be different from what it is. By exposing "what is", the advocate of alternatives transcends the present and suggests new areas of choice that contain a view of "what ought to be". The world can be re-made. The seeker of alternatives exists in a state of disenchantment yet wishes for re-enchantment. An alternative is the transcendence of existing causalities; the advocate of the alternative(s) sees people as having the means to negate the determinism within which they presently exist. Plessner (1970) sees alternatives as man's effort to "achieve himself" rather than to exist as an institutionalized "blueprint", and that it is within the nature of man to be condemned to seek alternatives. Mead (1934) considers that man's constant quest for alternatives is the principal feature of the dialectic between the subjective "I" and the socialized "me". Berger (1980) views alternatives as an individual's efforts to "destruct" the existing constructed character and thereby re-construct a new individual. This concept is similar to the theological idea of conversion and the

alternative can then be perceived as "the leap into freedom". Re-construction, or the pursuit of an alternative, is the act of "creating" the ecstatic individual.

Alternatives, while suggesting new areas of choice, also recognize that it is impossible to cancel or ignore the past. Critical analysis is used to unmask the "what is" of inservice. The use of critical theory to show that "things are not what they appear to be" recognizes that "things could be other than they are". The creation of alternatives for inservice is both destabilizing and deinstitutionalizing. Gehlen (1980) sees the principal aim or function of most institutions as the production of programs which the individual can follow "spontaneously". Spontaneity is defined by Gehlen as an automatic and unthinking mode of awareness; it becomes a background to the individual's activity. By focusing on the background and thus making it the foreground, the individual retrieves himself and, as a result of the analysis that can occur, deinstitutionalizes himself. Berger (1980) states:

... every act of deliberate attention to institutionalized behaviour is an incipient deinstitutionalization. (p. 156)

Institutions are, in themselves creations and prior to insight they are taken for granted; in a sense they are seen as inevitable or "hard". Teachers, by their daily activities, have become institutionalized; teachers have their role to play within circumscribed institutional limits. The playing of a role is a socialization that individuals follow in a

fairly automatic, unthinking way; the institutionalization of a teacher creates a "constructed" individual. To question the intent of the institution is destabilizing for the individual because the socially prescribed patterns of behaviour and the programs that were followed are now held in question. The individual has stepped out of what was taken for granted. The individual may become aware of his own history and perceive the intents of the institution to which he belongs. Institutions and their bureaucracies also have their vision of the world. The fact that the Department of Education in Alberta has created an inservice project suggests that the exposed "what is" is less than the desirable "ought to be". As noted previously, this is a function of the institution. C. Wright Mill (1959) considers that most institutions are primarily concerned with systems maintenance and that this becomes the principal concern of those who exist within such institutions. The purpose of such institutions can be construed within a political framework especially if we think of "political" as a collective project that operates within the public sphere. Clearly, an inservice project can be viewed within a public sphere. Inservice, as an institutional creation, is the mobilization of teachers so that an "ought to be" can be achieved and an equilibrium reached within the institutionalized system. The institutionalized inservice project becomes a rationalization of the Department of Education's "what is to be". Berger (1980), in viewing

institutions as artificial creations, recognizes that they should be malleable, but that before "malleability" is possible an awareness of their "artificial creation" has to be accepted. To criticize institutions and their concept of "good order" within the public sphere, is to reject the "officially defined".

Kolakowski (1981) perceives the bureaucratic concept of inservice as being functional rather than substantial. By becoming functional, inservice is simply a means to a determined end. Such a view is one in which the term teacher or inservice is defined by an external agent or agency. In this manner the teachers' concept of self can be immobilized. Inservice becomes a possible means to define what it is to be a teacher, and attempts to limit any contradiction that teachers may so define themselves. Adorno (1973) recognized that concepts, in themselves, are fluid but that the defining of a concept within a singular mode leads to petrification and thus handicaps alternative definitions or creations. The concept "inservice" by being defined and "created" in a specific manner by the Department of Education becomes a quasi-natural force. Those about to be inserviced are dependent upon someone else both defining and confining their determined role; the inserviced are bound by the "shackles of dependence". The concept inservice becomes an impersonal one because it attempts to reduce teacher knowledge to that which is simply "given", and by so doing, it also seeks to dehistoricize the contents of

teacher thought. The inservice concept can be viewed as an attempt to create orthodoxy and to this given order, alternatives become an anathema. The inserviced are spectative in that any teacher "action" is dominated by the very process of the defined concept inservice.

Alternatives are more than a wish to talk to oneself. Within any alternative there should be a dialectical association between the concept and its "object". It has to be recognized that alternatives need not be viewed as normative prescriptions and that, in actual fact, alternatives may be ignored. The alternatives proposed could be passed over by teachers because, in their view, the present inservice is better than their prior experience of inservice. Alternatives can be disregarded in that the present inservice is perceived as being better than the suggestions presented. Alternative proposals to "what is" can be viewed as untrustworthy and for this reason the idea(s) will remain unattended to. Alternatives may also be considered as implausible if the interests and values of teachers are contradictory to the interests and values of the alternatives developed.

In order to suggest alternatives for inservice, it is necessary to compare the Mentor Inservice Project with the ideal type of inservice as found in the literature. Alternatives can then be viewed as positive options that the educator can develop if he/she so desires; alternatives can be perceived in an optimistic manner. The Alberta Inservice

Social Studies Project, which contains Mentor, can be perceived in the following manner:

The purpose of the inservice is to implement and install the 1981 Alberta Social Studies Curriculum within provincial classrooms.

The inservice is provided so that installation can be done efficiently; the inservice project and its activities also seek congruence between the curriculum guide and classroom practice.

The implementor or resource teacher becomes an instrument of this process; the resource teacher has been trained to use the means of implementation.

The implementing of the 1981 Alberta Social Studies Curriculum is viewed as "an objective process" that requires understanding of the program and an increase in teacher instructional skills and strategies.

Underlying intents of the inservice project are to change the teacher; the assumption is that teachers resist change and that for the program to be implemented there is a need for teachers to change.

The approaches used within the inservice project are technical, instrumental and serve a functional need.

The relationship of the inserviced to the inservice project is basically that of a consumer. The inservice was created by experts and given to the receiving teacher.

While some variation exists the inserviced are, generally, seen as deficient and passive.

The inservice project serves the interest of the Curriculum Guide, Alberta Education and sundry experts; those who have a vested interest in the educational establishment.

The root metaphors are those associated with production and efficiency and whose "purpose" is that of control. The therapist-counsellor or mentor has also been borrowed from other fields.

Knowledge of the 1981 curriculum plus the ways to teach the social inquiry model are the control function of the inservice. The inservice presents a single or uniperspective which represents the view of the main stakeholders connected with the provincial social studies program.

Foucault (1980) stresses that in our language we often give meanings to words or phrases. Eventually we accept such words as a concept. The word or concept is applied within a specialized domain of knowing; such a "concept" would appear to relate to the team inservice. What we associate with inservice is the meaning that has been presented to the term itself; the working definition of inservice has been created or presented. Where the meaning has been determined by institutions, social forces and cultural patterns, conceptions of being inserviced emerge and become embedded within consciousness. A designation is given to inservice which Foucault claims is due to the "authorities of delimitation". Immersheim (1977) sees our view of, or meaning given to such concepts as inservice as creating an "ethnoparadigm", in that it defines our way of seeing the

world. The meaning given to the term inservice and the expected activities of such a construct become structuring principles within the educational milieu. The definition of what inservice represents is created from partisan knowledge. Inservice has its own grammar in that it contains a form of schematic sense; also apparent within the Alberta Inservice Social Studies Project are protocols -- the "form" given to the project has to be followed. Protocols frame the present inservice and also suggest the future of inservice. The ideals of such protocols exert imperiously their sway and this exertion creates boundaries for the definition of inservice. The very concept of inservice demands a form of quietism in that boundaries of definition have been established. Alternatives would seek new ways of inservice or else seek new boundaries. Alternatives can be seen as being the creation from within differing perspectives or they can be established in terms of discrepancies between the existing inservice model and the "ideal" as described by research. In what follows, the discrepancy model between existing inservice and research findings will be examined followed by a reconceptualization (Aoki, 1980) of inservice.

Alternative 1: Discrepancy between "present model"
and Research: Improving what we have!
School-Based Inservice

In a very real sense, this alternative is grounded in the belief that an awareness of some research findings could have made the Alberta Social Studies Inservice Project more efficient and therefore possibly more effective. Schreiber

(1975), who studied the inservice preference of Alberta teachers, noted that the teacher "ideal" called for:

- a) workshops, classroom demonstrations, seminars, institutes, conferences and teachers' conventions (in order of preference).
- b) In the matter of responsibility "for planning, resource persons, and evaluation for inservice, local personnel were preferred with Department of Education ranked second".
- c) "For the financing of inservice, local districts were preferred with the Department ranked second". (Fennel, 1980: 18-19)

The existing provincial inservice project, in many ways, seems to have catered to the preferences of teachers. Workshops and local resource people dominate the project. Other aspects of the ideal are debatable but, in the best sense of the word, Alberta Education has attempted to respond positively to inservice suggestions. Politically, it may have been expedient for Alberta Education to have taken upon themselves increased responsibility for program inservice. Concerns are not with the rhetoric of inservice but rather with the view of inservice.

The Teacher as Learner

In recent years more attention has been focused upon the adult as learner. Inservice education has been concerned historically with teachers learning the significance of strategies within a process. The focus of inservice education has been the awareness and acceptance of a restrictive ideology or program perspective. Conceptualizing has become how a thing is made, or how the elements of the social inquiry process become a whole or totality. When the

inserviced encounter a work such as the components of Mentor something resembling dialogue occurs. Mentor addresses and makes a claim on the teacher, but in turn the teacher addresses Mentor. The "two beings" have interests and intentionalities that are encountered as an event. The teacher response to Mentor or any other aspect of the inservice is referential and involves the context of the teachers' present sense of the educational world. In this case the teachers' response is an existential process. The teachers' response or interpretation does not occur in a vacuum that is situationless. Therefore the inservice project cannot simply empty itself into the teachers' consciousness. Teacher consciousness is not a passive receptacle, but rather it is filled with interpretations and intentionalities. Teachers approach inservice with questions which arise from their needs, the complexity of their interests, a pre-understanding of their educational world and their existence within that world. An inservice project cannot be hermetically sealed, because it only exists when confronted with another's social reality. Past classroom experience, for example, will structure the way in which teachers relate to new experiences; to a large degree prior experience will determine what new experiences will be regarded as relevant or irrelevant. Brundage (1980) sees inservice as often challenging or threatening teachers on two fronts: the fact that inservice is suggestive of "new" methods is interpreted by many teachers to mean that their

present skills, strategies and meanings given to the classrooms and social studies are inadequate and their competence is also questioned -- teacher self-concept is "attacked" by someone who wishes to transform teacher reality, "new" learning and its application within a classroom setting also presents the risk of failure. If teachers feel that they are successful, the validity, value and necessity for learning anything (p. 33) new is simply ignored. Holzner and Marx (1979) consider that the failure of many inservice activities results from the teacher's frame of reference being taken for granted rather than becoming a subject of inquiry.

Androgogy versus Pedagogy

Mackenzie (1977) has noted that there is a difference between child learning and adult learning. He sees the interest in child learning as pedagogy whereas the "art and science of helping adults learn" is referred to as androgogy. Basic to these concepts is that child learning is forming knowledge, skills, strategies and values from experience, whereas adult learning focuses on transforming knowledge, skills, strategies and values through experience (Hart, 1975; Cropley, 1977). Inservice developers need to recognize that the teacher has "extensive life experiences which have the tendency to structure and limit new learnings" (Brundage, 1980: 11). Adult learning needs are also related to their current life situations and, as stated previously, acceptance of the new is dependent upon the interpretation given to

present practice within the classroom. The provincial inservice project, and in particular, Mentor, does reflect a linear evolutionary approach to learning. Within Mentor, for example, there is a step-by-step method to the acquisition of knowledge about the social inquiry process. The inservice project may be a quantum leap for some teachers in that they are being asked to reconstruct radically their strategies and the structures of their classrooms. The unpredictability, in terms of teacher acceptance, would seem to be obvious. Unpredictability of inservice seems somewhat dependent upon the ways teachers view inservice; it is a question of "I am changing me" versus "They are changing me". Cropley (1977) has noted that the problem facing adult education, in any form, is how to avoid disincentives and overcome obstacles that de-motivate learning. In Chapter IV, the question of inservice and coercion was raised as having an impact upon the acceptance of the perspective-in-use; Brundage (1980) observes that adults "learn best" when they are voluntary learners and that "coercive learning" can be detrimental to both learner and project. The organizational control of present inservice activities, by means of system created professional days, inservice days, and institutes may be perceived by those about to be inserviced as external factors of compulsion. Lane (1966) saw the purpose of inservice as "knowing in the proper fashion" and where teachers felt that attendance was compulsory, their behaviour often reflected that of non-

voluntary learners. Such behaviour is often seen by inservice leaders as childish and lacking motivation; teachers are described as defensive and resistant to change. Howard (1976) claims that teacher response is one of unhappiness, not only with the coerciveness of much inservice but also with the product, and this leaves the inserviced with a feeling of dissatisfaction and incompleteness. Leonard (1977) is more extreme in his criticism of coercive inservice and views an "unmotivated" teacher as being a guerilla fighter who acts like a Luddite. Undoubtedly, the organization of inservice needs more study and attention.

The Teacher Orbit

Huberman (1974) feels that adult learners have an idealized self concept and the realization of this "ideal" is paramount in situations whereby they are asked to meet objectives established by others. In those cases in which the inservice objectives are acceptable to the idealized self concept of teacher, adoption of the "others'" objectives will occur. Where external objectives differ from those of the idealized self concept, dissatisfaction will occur and the inservice activities will be dismissed. The idealized self concept does recognize and include satisfying the standards of others. In many cases, the primary "other" for the teacher is the students who are encountered daily, and this recognition also has an effect upon inservice. Teacher "publics" are different from the

developers or organizers of the inservice "publics". Smith (1977) sees the "orbits" or environments of classroom teachers and curriculum or inservice developers as being uniquely different and, in a sense, neither understands the other. Ponder notes that:

... teachers are most concerned about their own particular problems, they wish to choose materials and resources that meet their needs, and they tend to stamp content and method with their personal marks to allow them to maximize control of their environment. Methods that increase the complexity of this environment, such as inquiry are seldom used ... (1979: 517)

The complexity of schools and classrooms seems to be a subject for research, particularly as it relates to inservice. For example, Denny (1977) observed that teachers claim consistently that they lack materials and resources in order to teach curriculum; the response to such demands is often the prescription of a textbook, but this in turn fails to satisfy because the teacher concern is the reading abilities of students. Each "orbit" interprets the need for resources from a particular viewpoint; the "misunderstanding" is one which is because of the association that each party holds of a useful outcome. Ponder also observes that the implementation of a program becomes "severely diluted by the daily demands of school business and the constraints of teaching in classrooms" (p. 515-16). The elementary teacher who is primarily concerned with teaching reading and writing skills may doubt the importance of social studies in assisting this desired goal; an inservice that is "felt" to

hinder the ideal with its focus on inquiry skills may be viewed as threatening to the best interests of the teacher's "publics". Tough (1971) claims that adults learn best when they are "involved in developing learning objectives for themselves". The current idealized concept of classroom practice would assist in determining what these objectives are and may cause some disagreement with the objectives determined by others. If a particular classroom mode is considered irrelevant to students, then the objectives of an inservice project are likely to be ignored or considered as the meanderings of a particular epistemic community. Thompson (1970), in viewing the adult learner, has noted that learners react to new experiences using their own perceptual framework. The receptive framework's perception may not interpret the message as it was given or intended. Therefore "consumption" does not equal presentation. Inservice developers need to examine more closely the learning principles associated with the adult learner.

Transformation of the Teacher

As previously noted, the learning processes for children are mainly formative whereas for adults, learning processes are often transformative. Inservice and implementation seem to relate directly to the characteristics of transformation. Time seems to be a crucial factor; Brundage (1980) considers that whenever transformation is attempted a safe situation needs to exist for trial and error. Transformation is an alternative and "trial" is

required so that transformative possibilities can be investigated. For many teachers the proof of an alternative will reside with their public; it is the "public's" response that will determine the adoption of the transformation. The teacher risks the known for the unknown and therefore external pressures need to be minimized. The idea of being able to call upon the resource teacher for support, a feature of the Alberta Inservice Social Studies project, has merit. External pressures such as achievement tests or the appointment of inspectors may well threaten transformative innovation on the part of some teachers. Time, in the sense of implementation, may require a long term commitment, but at present inservice seems premised on a short term principle. The dichotomy should also be examined by those responsible for the organization of inservice projects. Hart (1975) has noted that transformation occurs mainly at the level of meaning, strategies and skills. He notes that such a transformation requires an expenditure of energy in that the prior level of consciousness is the safe haven against which the new is judged and unless time and a safe situation exist, slippage to the comfortable or known can occur. Inservice needs to note that for teachers a number of paradoxes are created by the attention to new educational practices. Activities, such as the sharing of ideas, expose the teachers' definition of desired "ideas" to the possibility of professional loss of self-esteem. Classroom practice, which has been defined by the teacher as consistent

or stable, is threatened by the initiating of strange methods and strategies. Ponder (1979) notes that inservice is substantially more than a horizontal shift -- often seen as additions to instructional strategies -- in that it calls for the abandonment of treasured beliefs. Inservice, a directed intervention, needs to understand the teachers' world; in many ways the theory of curriculum innovation is inconsistent with, or fails to recognize, school practice. The paradoxes faced by teachers are due, in part, to the reality of the inservice developers' practices not being sufficiently embedded within the practitioners' frames of reference. The practice of inservice is incoherent in that it often fails to be heard by its audience.

Other Models

Becher and Maclure (1978) have noted that in Scandinavia the approach to inservice and innovation is different from the usual North American endeavour. The Swedes, for example, recognize the "time" factor required by teachers to risk transforming classroom practice. Exemplar schools can be viewed by teachers so that methods and "practice" are spread by a means of proselytization. Only after "the kinks have been ironed out" and innovations implemented does a curriculum become part of the accepted school program. In this way the program belongs to teachers, whereas the North American model seems to leave teachers in a deficit situation, and ownership of the program belongs to someone else. The Scandinavian model appears to recognize the expertise of the

teacher; the present research use of ethnographic studies is beginning to lead to a greater understanding of the world of the classroom teacher. Interpretative studies, using approaches borrowed from phenomenology and hermeneutics, recognize that situations in education vary widely and that interpretations given to such educational features as the present inservice model create divergence rather than convergence.

As there are two sides to a coin, so there appears to be to inservice. The organization and management of inservice strategies does call upon teachers to examine their present practice and come to terms with new perspectives. In a sense the developers, organizers and managers all seem to be affected by an inflation of expectancy. Inservice seems a pre-ordained solution to convert, yet the very structure of the educational system hinders acceptance. Becher and Maclure (1978) note that in the United Kingdom the creation of teacher directed centres has done much to improve the concept of inservice. They also observe that the migration of the teacher centre concept has not travelled well -- the educational establishment wishes to create and manage such centres. Such a notion is somewhat different from the initial concept as defined by the British. The United Kingdom's view of inservice is one of collaboration and it is accepted that the intention of inservice and its execution in classroom practice is not as neat as the developers hoped. The idea of collaboration also goes beyond

the educational field in that the eventual implementation of curriculum affects lives, relationships, the working world of teachers and the educational experiences of children. Parents and the community at large in the form of post-secondary institutions and employers are involved in the politics of acceptability. The Scandinavian model of implementation and the British concept of collaboration via Teachers' Centres are worthy of inclusion within this alternative mode.

Teacher Development Theory

There is a degree of uniqueness about teacher inservice that makes it stand apart from inservice as defined by some other professions. A lawyer, for example, may attend a form of inservice to update his knowledge of new tax laws or additions to the criminal code. Inservice for teachers:

... appears to require two sets of learning related behaviours: one to guide and promote his own change, and one to guide his activities in a relationship which promotes the learning process of others ... (Brundage, 1980: 88)

Brundage observes that inservice is generally administered to the total teacher force, for example, all those who teach social studies within a particular school district, and notes that this management method has limitations. Local inservice agents often recognize this limitation and so organize by division or grade and as such will often be perceived as more desirable than "lumping us together". Initial evaluation of "grouping" by grade is often favourable -- the Grade 3 teachers, for example, can focus on materials

and methods and therefore the inservice is considered relevant. Flanders (1980), while favouring the grade approach over the school division social studies teachers' methods, has raised the question of experience. Are the inservice needs of the first year classroom teacher the same as those of a fifteen year experienced veteran? Gregore (1973) has noted that classroom experience does have an impact upon professional development. Gregore created four stages of teaching: becoming, growing, maturing and fully functioning. Stage or phase one is that of becoming where there appears to be a dependence upon "external" expectations; the teacher is engaged in surviving and a principal concern is gaining a "bag of tricks". Where inservice is skill and content oriented, it is likely to be viewed as relevant. In the growing phase the teacher is fairly independent and is consolidating skills, strategies and resources. "Comfort" is being achieved by the teacher and Gregore notes that many individuals are reluctant to change teaching behaviours in any drastic manner. Brundage (1980) sees dialogue, "for consciousness raising", with a facilitator as being important if old teaching models are to be replaced with a "new model". The mature teacher is at home in teaching and therefore has an increased tolerance for ambiguity. Inservice for such a teacher needs to be person centered and should "involve collaborative planning and learning" (p. 92). The fully functioning stage of a teacher's professional development considers that program needs should

be "self-planned, self-directed, and self-assessed". The teacher is considered to be highly tolerant of improvisation and experimentation and welcomes such opportunities as it enhances personal growth. Gregore, in developing his stages, has also observed that the professional development programs would indeed need to be different. In light of this research information, an alternative form of inservice would recognize teacher stages of development. The existing mode of inservice appears to suggest that a similar standardized program should be followed since the teacher role, regardless of stage, is similar. The research conducted by Boag (1979) and Hawke (1980) seems to suggest that Gregore's concept of stages has relevance in ascertaining where teachers stand in terms of professional development needs. Brundage (1980) contends that while needs assessments are a feature of inservice projects, their limitations are the result of economics. Standardized programs reach teacher-learners at reduced cost; the fact, however, "that it is impossible to respond to all individual and group needs within one set of activities" (p. 90) suggests that our present programmed inservice is a pragmatic one.

School Based Inservice

Arends (1978) has contributed to inservice research by noting that success and effectiveness seem to occur when a working staff group is the context for inservice activities. This has been recognized, to a degree, within the province

of Alberta and some school divisions have implemented this form of inservice endeavour. Arends seems to suggest that the psychological factors associated with school staff inservice are probably responsible for both its success and acceptance. The school staff is viewed as a supportive peer group diminishing the isolation of individual teachers. Interdependence is enhanced and the "team" can work together both at the inservice and implementation stage of new activities. The focal point is the staff and its decisions and the collaborative efforts that follow -- commitment occurs at a school level rather than as a result of external pressure, however well intentioned. The teachers, within a school-based initiated inservice, have the opportunity to reflect upon their past experiences and present practice and develop or utilize principles for innovation and experimentation. Ireland (1971) describes this process as "personal-experience-into-personal-constructs-into-practice". Teacher discretion can also allow for the importation of "experts". Rubin (1969) has noted that the use of a mentor is acceptable and that, where possible, the mentor should be a practising teacher rather than someone who is perceived by teachers as "being up the line". The mentor should meet with teachers on an ongoing basis; the one-time only consultation is generally ineffective. The mentor may rely upon theory to make his point and Ireland describes this process as "theory-into-personal-observations-into-practice". Klopff (1969) sees the involvement of teachers in planning

and implementing their own inservice as being the crucial factor in any commitment to new programs. Schon (1971) has observed that teachers have a "projective" sense about the lessons that they teach; teachers can approximately predict the outcome of their lessons; teachers know the situation within which they work and they anticipate responses to materials and activities. The materials and activities associated with inservice when experimented with in the classroom, are unknown quantities and therefore the supportive practising teacher mentor is less threatening to the teacher. Schon's contention is that inservice creates an unstable state from what was a known or stable state. The idea of "fail, grown and grow" seems acceptable before a defined peer, but all too often practice before a line "official" is thought of in terms of "succeed or die".

Alternative 2: Radical Transformation

... education in general, is a political act. It is not neutral, for the act of revealing social reality in order to transform it, or of concealing it in order to preserve it, is political ... (Final Report, 1975: 35)

Education, be it curriculum development, inservice, evaluation, or classroom practice is connected with a political enterprise. The principles connected with educational endeavours reflect political philosophies and certain assumptions about knowledge and the learner are also made. The political philosophy that underlies educational endeavours becomes institutionalized and also operationalized. Practice seldom questions the underlying political philosophy;

the political philosophy is unquestioned in that it is embedded within activities associated with practice. Practice is perceived as "natural" or the way things are. Radical transformation requires that "established meanings, values, skills and strategies be raised to a conscious level" (Brundage, 1980: 23) and illuminated. Radical transformation accepts that as teachers become influenced by a political philosophy, there is a tendency to delete other views, distort political messages, oversimplify and generalize aspects of practical experience. Society also encourages such distortion by valuing "some models of reality more than others and by rejecting or discounting" (p. 9) others. A radical inservice project would:

... assist in the recovery of lost or repressed models and traditions, to raise misrepresented aspects to a conscious level and transform them, and to persuade the larger society to change its methods of dealing with these aspects ... (Brundage, 1980: 9)

A radical transformation would require a reconceptualization of inservice education. Present inservice education, at least in Alberta, is interaction within systems theory; there are change agents, a client system, target system and action system all presented within a rhetoric of "liberation". The inservice gift is bestowed upon teachers who have also been projected into a "less than" situation in that they have to understand and expand their skills repertoire in order to implement a program. Aoki (1980) observes that many educators view inservice, and other aspects of educational practice, in terms of "competence". Competence, for many,

is oriented towards "efficiency"; inservice, for example, that promotes competence in terms of skills, strategies and technique sees the teacher as a means or instrument to reach a prescribed goal or objective. It can be said that the recommended social inquiry process becomes a rule of practice; prescribed objectives become rules of governance and the competent teacher is an engineered creation. Aoki, in exploring the root etymology of the term "competence", discloses the original meaning of the word and as such provides the opportunity to reconceptualize and restructure inservice.

... The Latin root is "com-petere": "com" meaning "together", and "petere" meaning "to seek". In a root sense, then "to be competent" means "to be able to seek together" or "to be able to venture forth together". This root meaning of "competence" as "communal venturing" holds promise for a fresh view of what it means to be a teacher competent in implementing curriculum X. (p. 11-12)

Instrumental inservice can be viewed in terms of unilogue where the focus is upon the learner (the inserviced) being guided towards prescribed objectives. Aoki (1974) referred to this "unidirectional flow" as one where "experts produce for non-experts who consume". The relationship which exists within such a mode is that "between the have and have-nots". The problem of inservice and implementation is

... how to communicate effectively with people who have not been involved in setting goals, nor in designing resources, nor teaching learning strategies, nor evaluation plans. (Aoki, 1974: 38)

A radically different approach to inservice would recognize dialogue as an act of "communal venturing". Wojtyla (1979)

sees communal venturing as acting and critically reflecting upon experience; such an approach emancipates the individual by exposing the taken-for-granted and provides the opportunity not only for disclosure, but also for self-governance. This viewpoint sees man as a maker of his/her history, but who, when working "together with others" becomes a "co-creator of history". Aoki (1980) observes that a classroom, or for that matter an inservice session, should operate as a micro-community in which dialectical relationships exist. Communicative action within the micro-community is dependent upon recognizing inter-subjectivity that is mediated through everyday language. Intersubjectivity seeks to illuminate the meaning given by the various actors to the program, be it curricula or inservice. Communal venturing suggests action together. Aoki considers that this venturing together is what Fullan calls mutual adaptation. In calling for teachers to critically reflect upon their practice, and seek the interpretation of others, Aoki is demanding more than an acceptance of "multiple realities". Baum (1978) notes that recognition of "multiple realities" is an orientation based on liberal philosophy; the moral posture of the liberal philosophy accepts a pluralistic approach to learning and teaching. Pluralism demands that educational systems "accept, respect and accommodate" different individual needs. The individual's uniqueness, while accepted, must function within group defined limits. The liberal educational philosophy emphasizes process but also

sees the learner as being "capable of adapting to the social pressures of the group ..." (Brundage, 1980: 8). Aoki calls upon educators:

... to take a critical posture to help one another disclose, by bringing into fuller view the deep structure of meanings, that is, their assumptions and intentions, as they interpret the curriculum and act with it and upon it. (1980: 14)

Brundage (1980), Mezirow (1978) and Baum (1978) describe such a "posture" as being located within a critical or radical orientation. Initially, or on the surface, it seems to share some characteristics of liberal philosophy in that it accepts the premise of multiple realities. The critical reflection that it calls for, however, while seeking to make the unconscious conscious, also contains an action that seeks transformation not only at an individual level but also attempts to persuade the larger society to change its dominant interest or perspective. Aoki (1980) describes the alternative to instrumentalism as "practical action" or "praxis". Gouldner (1974) describes praxis as theory and practice being unified through the binding together of reflection on the world and action to transform the world. Thomas (1981) has observed that we have separated praxis into the concepts of "practice" and "theory". He notes that in the scientific world "practice" is often perceived as applied theory. The separation, Thomas contends, is both a-theoretical and a-historical and creates distortions that influence the way in which we perceive the world. Thomas claims that "the piper calls the tune" and that funding

agencies demand

... more in the way of practical, usable products, more applied science. (1981: 42)

The new buzzword, as Thomas calls it, is "targeting" in which theory is a luxury or indulgence, unless it can be applied more efficiently to the target that has to be solved. The duality of "theory" and "practice" dominates the present mode of thought; we have "theorists" or "experts" and "practitioners". The quest for certainty demands "how to?" kinds of questions, rather than "what if or what is" questions to the objective in mind. Inservice becomes some form of applied theory that has been developed for "practitioners" and the dialectical relationship is not that of mutuality. Fay (1975) notes that this dualistic notion of theory and practice, theorist and practitioner is deeply embedded within our society. The separation or dualism that we take-for-granted becomes a form of domination that cripples because we seldom look "behind" practice. Fay wishes to return to praxis because it would liberate us from dualism and lead to an educative mode. Marx, for example, saw the division between theory and practice as the result of organization techniques that supported industry; Freire (1970) supports this view and notes that without the unification of theory and practice, individuals are a-historical and exist in a "culture of silence". History, within a "culture of silence", is when people are acted upon and therefore lack conscious awareness of the forces that shaped them. For Freire, this is dehumanization. Education

should be premised on reflection and action which transforms such a reality. Freire has made much of the banking method of modern education; students have knowledge "deposited" within their heads and learn to conform to the dominant view of society. The student internalizes the value system of the dominant interests of society; education for Freire would be a process that enables the student to expose "false consciousness" and transform or create an authentic social reality. Freire would see prescriptive programs as leading to a utopian ideal of dominant determinism, whereas radical inservice would allow people to make their own utopian vision. Spring (1975) sees the present educational model as hindering dialectical relationships because of its reliance on expert advice; independent thinking has been given up and critical consciousness has been lost. Groome (1980) agrees with Freire that a process for decoding reality is needed; within the liberation theology tradition, the pedagogue has to be with the student and the expert has to be on tap not on top.

The aims of radical inservice would include the need to show teachers that they have an authentic potential which is not determined by the present dominant educational perspective. Jay (1973) sees praxis as self-creating action which differs from externally motivated behaviour produced by "authorities". The acceptance of such a definition sees present inservice modes as being mere action; mere action, for the inserviced, is devoid of initial theoretical considerations. Radical inservice praxis would

examine or illuminate the linkage between people and systems. Van Manen (1975) sees critical theory as examining the internalized view of linkages between teachers and institutions that have been "involuntarily coerced" by existing practice. Fromm (1962) claims that the linkages are "chains" which cover the real state of things because most people are unreflective and consider their actions to be rational. Relationships between teachers and systems could focus on such issues as dependence/independence; hierarchy/equality or monologue/dialogue. Fay (1975), while noting that oppression or domination is not deliberate but rather the result of internalization, also observes that people unwittingly participate in sustaining linkages which are self-destructive.

In rethinking the meaning of certain practices, the process of critical reflection becomes a catalytic agent. In examining the meaning of current practices, questions are raised that become the basis for inquiry. For example, what form of inservice is most worthwhile? Who determines what the inserviced will learn? Is it the teacher or educational "authorities"? As Van Manen (1975) has suggested, radical inservice would commit itself to the view that the teacher, and not some authority, should be "in control".

A paradigm for radical practice is obviously concerned with building counter-systems to those that dominate existing practice. The school-centered inservice, while presently being of a semi-autonomous nature, has "potential"

in becoming a counter system. The counter system can be supportive of those who are interested in discovering the hidden "interests" embedded in their classroom practice or to quote Aoki (1980) their "humanly lived situations" (p. 15). The counter system, providing support for those who communally venture forth, exposes the hidden assumptions of the teacher, the curriculum and the produced inservice and, therefore, radical inservice would promote a "social grounded theory in the moral attitude of liberation and improvement" (Aoki, 1980: 16).

A further aim of radical inservice could be called individual and structural responses. Leonard (1976) sees inservice as a way of mobilizing the teacher to impart a particular view of some educational program; the inservice training is based on the assumption or premise that the professional educator's knowledge and understanding of the particular program is "inadequate". Upon completion of inservice, the educator will be able to "manage" the program and use it, and its required techniques within a classroom setting -- as such inservice becomes a form of acquiescence. In asking inservice recipients to seek the hidden or unreflected aspects of instrumental inservice education, exists the base from which to achieve changes in the service itself. For example, inservice recipients may come to view prescription as ideological crisis. As such, prescription can be examined in light of professional autonomy. Fay (1975) would ask questions of inservice in terms of its

action; if inservice is not an action from the recipient's own deliberateness, then who demands it and for what purpose? In many ways inservice is a reality test; the frame of reference embedded in inservice reflects that of the institutional context within which it was conceived; inservice is the official guarantee that the validity of such a perspective is recognized.

What of the method of radical practice? The beginning of any radical inservice would require dialogue between educators. Socrates saw dialogue as "active engagement with the resistant stuff of knowledge". To the Greeks, dialogue was a revelatory approach which sought an explanation for the views held by man. The Greeks also recognized that while words can reveal, they can also conceal; Hermes was the god who invented language and speech; the "good" Hermes was a messenger and interpreter, but the "bad" Hermes was also a liar and contriver. In seeking to reveal, dialogue also wishes to expose the forces that lead to concealment. For Illich (1970) dialogue is the hallmark of the cognitive act. He notes:

... that when that which is to be known is grasped by those who want to know it, and, as it were surrenders itself as a mediator between two searchers in their critical unveiling of the object to be known, the cognitive act of dialogue takes place. (p. 13)

Fay considers that dialogue is rational discourse:

... in which the giving and examining of logically relevant considerations is the major causal element in producing the desired change; ... (p. 228)

The opposite of dialogue, to many critical theorists, is rhetoric; Fay (1977) states that rhetoric:

... produces beliefs by techniques which do not include the invoking of reasons or relevant information as the element responsible for the change ... (p. 28)

Dialogue, in a radical mode, can be viewed as a process of "argumentation, debate, criticism, analysis, education". For Fay, this is the heart of the "educative model of theory and practice" (p. 229) and becomes the core of initiating change. Dialogue is an act of inquiry in that it discovers and shapes knowledge; the critical discourse seeks to interpret and "engage" the world-of-the-knower. Leonard (1976) sees the exchange of perceptions of the social world as the beginning of dialogue. Phenomenology, he feels, offers the potential of allowing researchers the opportunity of paying attention to the meaning which people attach and give to their social world. Freire (1973) sees a need for education to convert to dialogue "in order to carry out education rather than domestication" (p. 52). For Freire, dialogue is a necessary precondition to "free" present practice from its dominant perspective; dialogue could begin by an analysis of the teacher's existing reality, by examining the constraints on a teacher's school life, and suggesting action forms to change or transform the situation. As Favaro (1981) suggests, the educative act should be between co-participants, and dialogue offers the hope of inservice as being a mutual relationship. For Habermas, language has been "distorted" by the dominant perspective-in-use and this

has consequences for practice; language reflects and creates reality. Palermo (1973), in observing education students at a teacher-training institution, noted that the "ordinary language" of classroom lectures insinuated itself into the understanding of students. Words like "competency-based criteria" and "behavioural objectives" became the focus of educational language exchange and as such determined the "characteristics of pedagogy itself" (p. 145). The language or rather the terms used, became surrogates for action, not only for the child in the classroom, for the words define prescriptions for the teacher. The language of education, at least in this example, does much to determine educational techniques. Habermas is concerned with the interactive function of language and sees the utterance of speech as accomplishing goals. For example, during inservice the resource teacher or leader hopes to have an illocutionary impact upon the inserviced (the goals of the inservice are accomplished by the words chosen). The validity of the inservice can be questioned, but the resource leaders may defend their stance by referring to the authority of the curriculum guide, the inquiry process or educational authorities. In the example given, the speech acts of the resource teacher could well be to seek consensus whereas in dialogue the focus would be understanding. By appealing to "authority", speech is distorted because of its coercive nature; dialogue, on the other hand, attempts to resolve blockages that endanger human inquiry and reflection.

Dialogue, if authentic, would immerse us in the life world of others. Favaro (1981) claims that as we seek

... authentic knowledge of the underlying conditions of knowledge claims about teachers, so should teachers seek more authentic knowledge of the social and historical conditions which have made possible our commonly accepted wisdom about children. (p. 27)

In the case of inservice, it becomes imperative that we engage in a dialogical relationship with the "different worlds" associated with this endeavour. What follows are propositions for dialogue; propositions, as such, are not prescriptive and should be viewed as possibilities for dialogical engagement.

The Term Inservice Itself

The television drama, Upstairs, Downstairs, saw the workers below stairs in service to those above stairs. The responsibility of those in service was to respond to the needs of their masters upstairs; the needs of those above stairs regulated and controlled the life world of the individuals in service. Traditionally inservice programs, in education, have been planned for teachers. As Favaro (1981) observes, inservice is viewed in terms of problem solving whereas it should be viewed as

... problematizing and should allow teachers to become co-participants in the process. (p. 26)

If Favaro's suggestion were heeded, the initial questions posed toward inservice would undoubtedly differ from those in vogue today. If to serve is to be receptive to the needs of others, then to whose needs does a teacher respond?

Flanders (1980) claims that the predominant judgmental response of teachers to inservice is in light of the needs of students; where the product of the inservice is a defined objective that has to be accepted by the teacher, conflict can arise. Dialogue would recognize such conflict, examine its resolution and define whose need inservice appears to serve. The view taken of inservice seems to be limited in that it fits somewhere after development of curriculum and becomes a part of the implementation process. Is it possible to see inservice as curriculum development, implementation, and evaluation? The process of dialogue recognizes a possibility of new creations by examining the present limiting situation.

The Social Studies Resource Teacher

What does it mean to be a resource? Dialogue would offer an opportunity to "engage" a resource with such concepts as "practical" and "commitment" (characteristics required "to assist in the local selection process"). In providing the context for dialogue, how can a defined role exclude manipulation? Dialogue would assist in recognizing that individuals help construct a socio-cultural reality.

The Problematization of Needs Surveys (Favaro, 1981: 26)

The inservice project asks resource teachers to use needs assessments surveys so that components of the Awareness and Mentor packages can be used to attain this basic objective - the objective being familiarization "with the nature and requirements of the 1981 Social Studies

Curriculum (i.e., the rationale, major components, what is prescribed, learning resources, time allocations)" (Alberta Education, 1981: 9). The needs assessment has a particular focus and objective; it appears to give choice, but that choice is toward a predetermined outcome. The needs are not problematic and they may or may not represent the desired needs of the surveyed. Dialogue would allow for a questioning of needs in terms of whose needs; the underlying assumptions of needs surveys could become the matter of discourse. As Favaro observes the formulation of needs surveys and their motivation are seldom made explicit. Needs could be reformulated "through reflection" and dialogue would accept a "rethinking" of inservice as a consequence of such action.

A major method, so that a critical attitude or consciousness can develop, would be the creation of an action system. An action system is defined as a group of people; collaboration and group support would seem to be an essential, not only for dialogue to occur, but also to carry the tensions and anxieties that may arise as critical consciousness is developed. The group becomes a convivial centre as individuals "engage" their view of humanity; Freire (1975) sees the convivial centre's purpose as undertaking an "archaeology of consciousness". Fay (1977) sees such a group as being

... relatively small, relatively egalitarian
(in the sense that no member has command over
another without the other's approval),
relatively free of recrimination between

members, relatively committed to discussing its members' situations and experiences, and relatively insistent that its members take responsibility for whatever claims, decisions, or actions they undertake to make. (p. 230)

Fay (1977) and Freire (1975) see the group, rather than an avant-garde or vanguard, as being within the democratic tradition. Fay feels that such a model already exists and that its methods could be adopted to suit radical educators. The Women's Movement, according to Fay, should be of interest because he feels it represents genuine emancipation. The critique of ideology, undertaken by groups, who together are called the Women's Movement, has included a carefully documented social analysis. The "methods" of analysis include examinations of social scientific theories and how such theories dominate current practice; autobiography; historical surveys; psychoanalysis as a means of exposing the repressive forces which shape the individual world-view; and also ethnographies of the "work-place". Fay sees the various categories of analysis as giving the movement impetus and the means "describe and explain its relationship to contemporary society, and focusing and directing its energies" (p. 231). Fay contends that

... all this theorizing has not served to increase instrumental power but to emancipate, i.e., its primary usefulness has been educative. (p. 231)

The example of the Women's Movement could be considered by social groups who maintain social practices and relationships that have been predetermined. The processes of socialization, when critically scrutinized, offer self-understanding and

direction for change. Small groups that emerged virtually spontaneously seem to be a feature of the Women's Movement -- the exchange of experiences and thoughts developed, at least initially, without a sophisticated organization. The technique of the educative model can well be applied to normal inservice. The convivial group could articulate present dissatisfactions and create a vocabulary which conceptualizes the existing situation; the ideology associated with inservice and its practice could be critiqued, and finally the group could be critical of its critical method so that "new" situations as they are created are subject to analysis also.

Alternative 3: A Mutualistic Approach

Ponder (1979) has raised the spectre that classroom teachers operate in different orbits from that of curriculum developers, inservice developers and curriculum evaluators. The orbit of the classroom teacher seems to be concerned, primarily, with knowledge of, and about, students and therefore curriculum is interpreted in terms of student needs. Curriculum guides are "taken in" by the teacher somewhat in the same manner that we would take in a poor relation. The special kind of knowledge contained within the curriculum guide is given a "home" by the teacher but, like the poor relation, is subordinate to the real knowledge that is considered essential by the classroom teacher. The guide has been seen by the classroom teacher and is judged according to classroom reality. The classroom teacher's

reality is considered as validity whereas the curriculum guide's reliability will be judged in terms of the truth and meaning given to the classroom situation. The very term "guide" suggests that the classroom teacher needs assistance, yet the classroom within which the teacher operates is home. The classroom as home perceives teachers as being "native" and being in an environment with which they are familiar. Inservice teachers so that they understand the curriculum guide suggests that home (the classroom) can be improved by those who show the way. Home can be directed by those who lead. Inservice literature recognizes that teachers are often resistant to the guides or advisors. Therefore the home becomes the refuge. One sign of a refuge is a closed door; the curriculum guide is unable to come home, it is not welcome. In part this may be due to the fact that the curriculum guide and its inservice components were made away from the home.

The guide and its inservice activities, to a degree, resemble the instant cake mix -- whereas in better homes a cake is created from scratch. Both cakes will fill a need but the "made at home" cake goes beyond just adding water. The "made at home" cake belongs to the homemakers in a different manner from that of the factory or institutionalized panacea. Burrelo and Orbaugh (1982) consider that inservice education programs should be collaborative in nature in order to be effective. de Bono (1980) observes that "the concept of effectiveness is not the same as the concept of

efficiency" (p. 134). It is de Bono's convention that effectiveness is people centered, whereas efficiency focuses upon a program or scheme and secondary consideration is given to people.

Efficiency selects methods that are expedient but often ineffective in the long run. Flanders (1980) considers that a critical factor which influences inservice education is that of "ownership". Burrello and Orbaugh (1982) also recognize that the procedural and political influences upon inservice education determine its worth in terms of the classroom teacher. All too often inservice education has been determined "by outside mandates and initiatives ..."; inservice education also is viewed as a technical short-term problem and therefore lacks substantive credibility with classroom teachers. In recommending collaborative inservice, Burrello and Orbaugh denounce a compensatory view of the teacher and announce developmentalism. Their view of future inservice, while somewhat narrow in scope, attempts to go beyond viewing as simply social investment; Burrello and Orbaugh tend to rely heavily upon economic metaphors, for example:

... well conceived and well-executed inservice education provides developmental capital that increases faculty contributions and productivity over time. (p. 386)

The concept of collaborative inservice, while gaining ground, has the limitation of viewing the inservice audience within an understandable but rather narrow light. Miller (1977), while claiming that inservice needs to be collaborative and

recognizing that inservice education planning needs to involve "those who are to be affected by the experience", focuses upon the role that administrators must take in future inservice activities. Miller sees collaboration in terms of leadership and that to exclude, by choice or design, administrators creates a "topless" inservice; teacher behaviour can be influenced by the addition of educational leaders within inservice programs. Miller's point is well taken and his call for the involvement of administrators in inservice education is a desirable one. Burello and Orbaugh support Miller's thesis and use the example of Littleton, Colorado as an example of administrative involvement that improved inservice education. Classroom teachers received support from the administration together with their participation in staff development activities. Wray, Colorado is used by Burello and Orbaugh as an example of collaborative inservice planning. A team consisting of teachers, a principal, and a counsellor acted as planners for staff development programs; team decisions were communicated to faculty members, students and parents. "Everyone was kept abreast of the planning efforts" (p. 387). The potential of the Wray program seeks "full involvement in planning and implementation". In order to make decisions the planning team solicits "opinions, ideas, and feelings from colleagues" (p. 387). The Wray, Colorado concept of collaboration goes beyond educators in that it also recognizes students and parents as being affected by inservice. Burello

and Orbaugh (1982) have recognized the need for collaborative inservice and have given "exemplary" samples of the state of the art to date.

But what of Alberta? The Alberta Social Studies Inservice Project makes no mention of students but rather considers them as beneficiaries in the long run. The Resource Teachers' Handbook describes the inservice project as "devoted to their welfare" -- a claim that all inservice projects undoubtedly make! Parents are encouraged to attend workshops but it is felt that "many parents do not understand Alberta Social Studies ..." (p. 21). Parents, at least many of them, are viewed as "confused by the controversy that surrounds" the Alberta Social Studies. Resource Teachers can, if they wish, prepare packages for parents and are encouraged to "air issues and provide a basis for public confidence ..." (p. 21). As stated earlier, alternatives can be viewed as potentialities; de Bono prefers to see alternatives as provocations. A provocation is an idea that allows us to examine our present fixed ideas so that we can contemplate the "what is", thereby offering the potential of creating new possibilities. A provocation is capable of bursting our logic bubble. In suggesting co-active mutualism as an alternative "mode" of inservice, re-examination of a method used previously in Alberta is being called for. In returning to the past it is possible to dismiss the alternative as regressive.

Alberta Education, in responding to the Downey Report

(1975), attempted to develop and use a co-active mutualistic program development model within the Canadian Content Project. In many ways it was a daring experiment; approximately thirteen development teams, funded by Alberta Education, attempted local curriculum development involving a wide spectrum of community personnel. Initially the Canadian Content Project was more than simple gesture; while many teams may have misunderstood mutualistic program development, Alberta Education was committed to the original concept or premise. The Downey Report (1975) had supported the idea of increasing Canadian content within Alberta Social Studies and politicians reacted to public demand by using the Canadian Content Project as an example of their commitment to providing the educational system with Canadian content and programs. The Canadian Content Project which had focused on process now was forced in midstream to become program oriented. It is to the initial concept of mutualism that this alternative refers. The researcher was involved with a Canadian Content project. A premise of mutualism was the devolution of power and decentralization of power; decision making was shared among community members who participated and these relationships were considered contrary to many curriculum development projects when the interests of the educational superstructure were dominant. Massey, Osaba, and Werner (1977) observed that mutualism encourages heterogeneity whereas centralized curriculum development often sought homogeneity. Centralized development

offered or suffered from the features of unidirectionalism because of hierarchical structures. Mutualism recognizes situational interests and allows for and promotes heterogeneity. The Canadian Content Project with which the researcher was involved included teachers, students, a school administrator, parents, a regional consultant, trustees and other community personnel. Together they became co-producers within a curriculum development process. Mutualism recognizes that:

... each person comes to the task with expertise to contribute, with relevances to satisfy, and with obligations to fulfil ...
(Massey, et al., 1977: 8)

The various groups are not viewed within an hierarchical relationship but rather

... the richness of experiences, the variety of viewpoints, the different kinds of skills, the divergent relevances and interests, and the interplay of ideas are channeled into a shared goal, that of producing a quality program. No one group is considered to be more important than any other group. It is recognized that each contributes something different to the task ... (Massey, et al., 1977: 8)

The collaboration that mutualism recognizes, is based upon the democratic belief that those who will be affected by decision making should be a part of the decision making process. Massey, Osaba and Werner (1977) observe that

... programs developed hierarchically by experts are either never accepted or implemented, or are changed considerably by teachers in order to make the programs more relevant. Unless teachers and students find a program relevant to their interests and needs, and within their frames of reference, it has little chance of survival.
(p. 10)

Collaboration also allows for educational decision making to be open and public. Mutualism rejects the concept that any one interest group can dominate educational decision making. The mutualistic approach seeks to distribute in a more equal manner the power of decision making. Werner, Connors, Aoki and Dahlie (1977) claim that the power to create a program is to define social reality which in turn can be imposed upon others. Co-production of programs recognizes that because of situational differences there is an opportunity for more than one interpretation of any given program or guide. Curricula are not finished products that have to be disseminated and implemented throughout classrooms in a uniform manner, but rather they accept continuous input of local resources, ideas and perspectives. The centralized model of development legitimizes certain viewpoints while excluding others; the developed program transmits and distributes a specific interpretation due, in part, to the unequal distribution of power within the program's context.

Alberta Education, as stated previously, seemed committed to examining alternative types of curriculum development. The fact that the Canadian Content Project became a victim of political interference is in a sense unfortunate but an evaluation of the project did provide some interesting insights into mutualism. Massey, Osaba and Werner (1977) discovered that while many developers adhered to the philosophy of mutualism, their practice was still largely hierarchical. In attempting to explain the discrepancy

the evaluators of the project suggested that the program developers had an insufficient conceptual understanding of mutualism. It was felt that formative evaluation should have been a continuous process; evaluation as an appendage results in a minimal contribution to the process and its development was a conclusion reached by the evaluation team. The concept of an evaluation team which examines and comments on the prior efforts of others would seem to resemble Ponder's idea of different educational orbits. The evaluators are viewed as outsiders; they are often perceived as threatening by team members; the fact that they have not been a party to the development process often makes their suggestions irrelevant because they fail to understand the situation. In a word the evaluation is perceived as meaningless. Within the tenets of mutualism, evaluation should be an ongoing process and evaluators considered a productive part of the development team. The evaluators of the Canadian Content Project also observed a schizophrenia within Alberta Education's application of the mutualistic model. The tenets of mutualism were verbalized yet grafted to the application were assumptions that were incongruent to the methodology. Mutualism is an ongoing process, yet Alberta Education imposed time-lines upon the development; Alberta Education devised evaluation criteria which were applied at the completion of the project, thereby ignoring the mutualistic definition of evaluation; scope and sequence, and the format of materials became a matter of hindsight --

suggesting that initially a finished product existed in the minds of some. However, congruency with that of development teams was not established. In summary, Massey, Osaba and Werner (1977) note:

It would appear that at times a hierarchical approach was superimposed upon the teams in terms of the expectations held by the department of education. (p. 33)

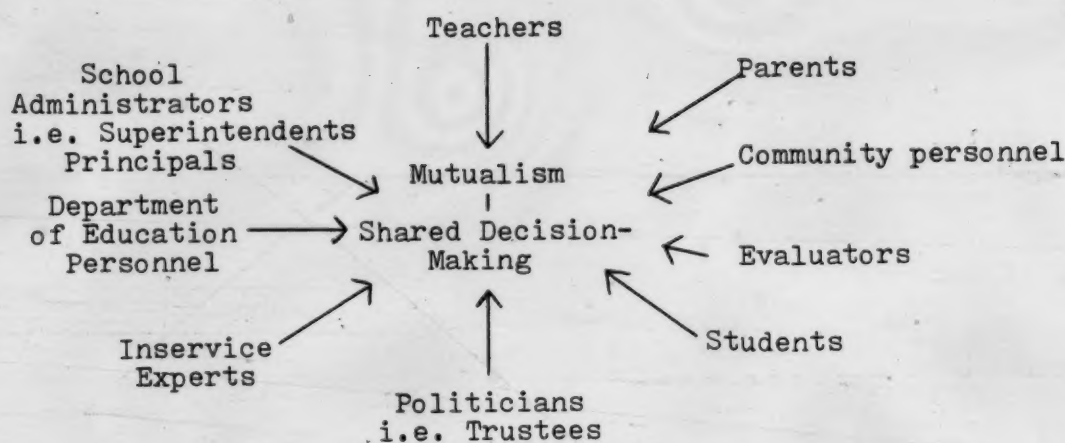
The Massey, Osaba and Werner (1977) evaluation of the Canadian Content Project, while recognizing errors within the experiment, also provides the groundwork for recognizing mutualism as an appropriate alternative approach to inservice education. Mutualism is not new or radical and examples of its success can be found within the educational milieu. The Alberta experience may have been disappointing but reasons for its lack of success are understandable. Mutualism, as used in the development of curricula materials, has had local success. The social studies program developed in the North West Territories during 1972-3, is an example of mutualism at its best. Mutualism seeks to reconcile those interested in the education of children (this reconciliation could be extended to many aspects of the human endeavour). Carson (1982) sees inservice as a summons to, or coming together of those who hold in life a "service to children" (p. 2). Mutualism rejects the encapsulation of individuals as defined by their role; mutualism recognizes diversity yet refuses to accept separatism; mutualism seeks to release the individual from his named role that often limits the perception of others. Mutualism seeks to involve whereas

hierarchical models of inservice intrude. Carson (1982) observes that even where intrusion is resented by the teacher there is an underlying recognition that the experts share an interest in children. Carson notes that for the teacher:

This is a source of continuing faith, the inextinguishable hope that the inservice will be of value no matter how many times the hope has been disappointed in the past. (p. 2-3)

Mutualism is a call for community and its practice reaffirms that community which exists in the service of children. Greenfield (1981) has noted that as educators we often live "life under a bell jar". Evaluators, curriculum developers, administrators, and inservicers exist in an "oppressive, airless environment" divorced, as it were, from the world of the children, whom we seek to serve. As a parent, the researcher feels marginal and off-balance in that others (often teachers) determine the experience of his children. The bell jar of the parent is removed from the bell jar of the teacher. Mutualism offers hope -- even if that hope is constrained or restrained by political influences upon a governmental department.

Inservice as mutualism would share the locus of power and the "end product" would emerge from the concerns and needs of the educational community (which would include the department of education). The planning and practice of inservice seeks to involve individuals as presented in Figure 2. In order to prevent randomness, guidelines for mutualistic development can be constructed. The intents of

MutualismFigure 3

mutualism can be explicated so that the "everyone for themselves" syndrome can be eliminated. A conclusion arrived at concerning the Canadian Content Project was that each team developed its program in its own way; teams used an assortment of techniques, many of which failed to recognize mutualism. Massey, Osaba and Werner (1977) posed questions which need to be considered before using mutualism as an alternative approach. The questions that were created while focusing on curricula development are also applicable to the development of inservice. The first question posed referred to groups cooperatively defining "roles, obligations, and rights" (p. 36). Mutualism in seeing itself as an example of the horizontal integration of respective groups will operationalize itself in a different manner from many other decision-making processes.

Inservice is not a product to be consumed but rather a process that is to be engaged; groups are encouraged to

reflect upon their perspective and recognize the perspective of others. The mutual-co-activity seeks to understand the "other", consequently overcoming Ponder's concept of different orbits. A second question that needs to be considered is the initial selection of participants from the respective groups. The teams that made up the Canadian Content Project were often unable to accept the beliefs associated with mutualism and this factor has to be recognized in the initial selection procedures. The Massey, Osaba and Werner report shows that many development teams disclaimed the involvement of parents, trustees, administrators and community agencies within their definition of mutualism. Some teams that did recognize such groups and included them within the process often held negative perceptions as to the role they played in the development. Again, these examples show a lack of understanding about mutualism. The question of jointly creating criteria for development and the judging of such criteria was raised by the team of evaluators. The difficulty that seems to have plagued the Canadian Content Project was the committed acceptance of mutualism and a lack of resonance among the various groups.

The adoption of a group process devised by Lee Brissey and associates (1969) may do much to link the conceptual theory of mutualism with the practical implications of its methodology. The Brissey model attempts to accommodate group differences by the use of an interactional process; the process in a sense becomes the goal because not only

does the process clarify the position of group members within an existing situation, but also contains a resilience so that deviant views are not excluded. The members of the group who have convened to develop an inservice program "drink of the same cup". The individuals who compose the group are autogenetic in origin and therefore can only resolve any issue by expanding their consciousness to include the views of others. The Brissey model attempts to reconcile differences in a non-mechanistic manner by use of process evaluation. Process evaluation is also self-reflective in that an individual's concept of commitment to mutualism can be observed in terms of "preferred" and "actual". Mutualism is generally viewed as egalitarian and the Brissey model has much to recommend it for the ability to integrate unlike elements -- the latter term is often a feature of the way in which groups perceive each other, for example, teachers and "experts", teachers and parents. Mutualism can cultivate a consciousness of purpose because of its common purpose; in the case of inservice it would be the shared interest of being in service to children. Brissey, to further the interests of mutualism, stresses five basic levels of communicative intent: fidelity, understanding, acceptance, relevance, and commitment.

Fidelity

The various participants could or would generate appraisive statements focusing on inservice. At this stage of the process the statements generated are not subjected to

evaluation or criticism. The generated statements are gleaned from the context within which the individual operates; this creation of statements basically indicates the ways in which individuals regard inservice and possibly its present inadequacies. A spectrum of perspectives is recognized as exposing the orientations of all concerned within the mutualistic process.

Understanding

This communicative component of the model can be viewed as an enabling act in that the creator or designer of statements can clarify his position and be understood by the total group; it also assists in removing individual indifference or misunderstanding. Whereas fidelity was an individualistic endeavour, understanding introduces the concept of co-action or co-operation. Ideally a transactional openness towards group members is also created; the call for explanation of statements also allows for re-wording or restructuring of prior generations. Understanding begins a dialogue between those parties interested in inservice. It should be noted that understanding does not imply commitment.

Acceptance and Relevance

When the position of individuals has been understood, other members of the inservice development group can decide as to their acceptance and relevance. While understanding the meaning of a statement is possible, it is also possible to reject its acceptance; the same is also true of acceptance -- the statement may well mean something to the

individual, but he may reject the statement as being irrelevant. These stages are evaluative in nature and involve individual judgment. Acceptance and relevance imply a sense of commitment. The individuals are concerned with the consequence of their statements and applicability to the concept of inservice; as the statements are appraisive in nature the question of feasibility also is given attention. Inherent within acceptance and relevance is the question of validity or invalidity. Brissey also recognizes that generated statements can often be concentrated within "themes" and that at the commitment stage, individuals can select or elect to work within specific themes. For example, if the mutualistic group perceived inservice in terms of curricula awareness, the development of packages applicable to curricula methodology, and the actualization of inservicing committed groups could concentrate their efforts.

Commitment

The Brissey Model allows for situational differences to be highlighted. Inservice for one group could be the creation of teaching strategies or instrumental content to meet the perceived needs of those concerned. When grouping has occurred, "production units" would report back to the group as a whole; the prior techniques of the Brissey model could be used so that all members of the co-active mutualistic team could contribute to the inservice development. The contributive effort of all concerned acts as a form of process evaluation and as such inservice recognizes a broader

audience than the classroom teacher. It can be argued that the Brissey model when applied to mutualism seeks consensus. For consensus to exist, Ponder's orbits have to meet, at least on some issues, and such a state would seem to be more desirable than existing structures where imposition is the perceived strategy.

Concluding Statement

In providing "alternatives" to the current dominant mode of inservice, we need to ask questions about these positive options. Goldmark (1968) has noted that an "inquiry into inquiry" recognizes that:

- 1) the entire inquiry was a chosen and a constructed method of operating, and
- 2) the method is therefore a posed alternative hypothesis which needs to be evaluated as an alternative to other methods. (p. 211)

By focusing on "inquiry into inquiry", Goldmark sees the emphasis being given to the method selected rather than to specific content. The examination of a method and the method's structure allows for an evaluation of the assumptions inherent within the method. It is the evaluation of assumptions that allows developers to recognize alternative assumptions and create new hypotheses "that can lead us in new directions" (p. 211). Goldmark sees the above act as one of reconstructions.

The study differs from an evaluation in that it seeks understanding of assumptions which underlie current inservice practice. Educational evaluation, be it formative or

summative, usually focuses upon the strengths and weaknesses of an implemented program. Success, or the lack of it, in educational evaluation is determined by how closely practice relates to an idealized conception. This study should be regarded as an interpretation rather than an evaluation.

The methodology adopted by the researcher values a view of what it is to be human. Critical interpretation, or analysis, seeks to illuminate the forces which shape consciousness. By recognizing the dominant perspective that influences inservice education, alternative realities become a possibility. An alternative study could have focused upon the creation of the Alberta Social Studies Project. "Significant others" could have been interviewed for their understanding of the project's development. Quasi-ethnographies could have been undertaken in which the researcher accompanied resource teachers as they moved from one inservice activity to the next.

The researcher concentrated upon the underlying assumptions which influence or shape social studies inservice education as practised in Alberta. By becoming aware of the assumptions that control practice, the researcher was then able to suggest alternatives.

The dissertation was an inquiry into the dominant mode of inservice as presently found in the province of Alberta. Background information was gathered and the "relevant" data was subjected to a critical interpretation. In examining the inservice method, its underlying assumptions were exposed.

With assumptions made explicit, new assumptions were posed and alternatives constructed. On a personal note the researcher found the dissertation experience to have been a valuable one. Questions do remain unsolved; research seems to have a number of suggestions for inservice, yet "practice" either ignores, or chooses to interpret in a manner which, at times, defies understanding. Richardson (1982) has noted that inservice participation should be on a voluntary basis, yet inservice practice still seems to resemble conscription. The literature states consistently that teachers should choose and determine their own goals, purposes and activities. Practice, while recognizing such an objective, is still inclined to delineate inservice.

Inservice (but the principal can be applied to other educational endeavours) is often examined in isolation whereas the relationship of inservice to aspects of the educational totality needs enhancement. Present methods of inservice, while well-intentioned, seek to penetrate the situation of the teacher and impose upon a vaguely defined teacher reality. Models of inservice seldom seek engagement or communion with teachers; the cadre approach based upon the thesis of dependency, still fails to seek the "co-intentional involvement" of the inserviced. The researcher feels that inservice is becoming a legal judgment (to see that prescribed curricula are implemented) that has yet to recognize ethical judgments about both the teacher's reality and the curricula that has become mandatory. If

Flanders (1980) is correct in that many teachers have developed an attitude of "tell us what to do" and "give us the tools to do the job", then teaching has become a technical task and is losing what Buber (1957) calls "risk". Pre-established inservice means a lack of reflection and denies praxis. Praxis, with its combination of reflection and action is a dynamic act which resembles the Hebrew word "dabar" which signifies both "word" and "deed". It is hoped that the use of critical analysis and the provision of alternatives resembles, for inservice, "dabar".

3)

Summary:

Explanation of the word "alternative".
The word "alternative" is looked at by use of meanings as presented by authors such as Plessner, Mead and Berger.

Alternative as a recognition of a discrepancy between "is" and "ought".

Alternative as dialectic.

Alternatives as optimism.

The alternative as a means of viewing an ethnoparadigm.

Alternative as possibility or provocation.

Alternative 1: Improving what we have!

Focus is given to the adult as learner and its ramifications for inservice education.

The recognition that classroom teachers and inservice developers function in different orbits and therefore present inservice practice is a result of misunderstanding; inservice as incoherence.

The school staff as the context for inservice in that supportive structure exists and isolation is removed.
Inservice as a collaborative effort.

Alternative 2: Radical Transformation

Reaction to present inservice as "natural" and the recognition that it is a political enterprise.

Radical transformation as the reconceptualization of inservice.

Present inservice seen as instrumental and concentrating upon competency and efficiency.

Radical transformation as dialogue and praxis..

Inservice, as it is currently conceived resembles Freire's "banking concept"; radical inservice as a means of decoding current practice.

Propositions for dialogue would include inservice itself, the resource teacher, the concept of a needs survey.

Alternative 3: A Mutualistic Approach

Inservice as an example of a collaborative community approach.

Reference is made to a prior effort at mutualism as a means to create curricula in Alberta.

Mutualism as a means of reconciling educational interests.

Model that can be adapted for mutualistic inservice activities.

The three alternatives, as given, while being different from one another, also have aspects of commonality. All three "models" are premised upon decentralization where practitioners are active and each "alternative", to a degree at least, welcomes and accepts diversity. The central focus of each model could well be inservice for whom. Coutere (1982) sees the rationale for the Alberta Social Studies Inservice Project as the emergence of a new paradigm in that the teacher becomes "the centre" of professional development. He contends that the "era of teachers as mere purveyors of curricula and packages is fading" (p. 42). The new inservice paradigm calls "upon teachers to share, describe and critically reflect upon the teaching of their peers and themselves" (p. 42). Coutere demands that teachers "openly question the rationalistic and systems oriented 'experts' who have become "increasingly unresponsive" to the world of the teacher. Coutere recognizes that the introduction of "peers or resource people with credible, relevant experience" is the cutting edge of a new inservice paradigm. Peer-based

consulting offers the possibility of allowing teachers to determine what ought to be; as Coutere succinctly observes, "We already know what others think it ought to be" (p. 42). Alternatives 1 and 2, in the opinion of the researcher, are both teacher centered; while both alternatives can be viewed as very different, they do allow the teacher to examine inservice as a practical methodology and also raise the question of the meaning of inservice. The third alternative asks the community at large to face the same questions and critically reflect upon present inservice practice.

Johnson (1982) observed that a teacher's reaction to an inservice session was, "Please make the tea a little stronger". The three alternatives as presented allow the teacher to make the tea. The models, as presented, call upon those concerned with inservice to reflect upon current practice and pronounce their world by decoding the existing inservice reality.

Reflections on Chapter V

By critically examining the Alberta Social Studies Inservice Project and suggesting alternatives, inservice could be interpreted as less than satisfactory. Present practice should not be viewed as wrong and its practitioners should not be viewed as villains. Criticism and the suggestion of alternatives does not view one side as all bad and the other side as all good. Such an implication would be unfortunate!

It is recognized that educational practice, be it curriculum development or classroom instruction, involves

trade-offs. The term trade-off may be reminiscent of an economic metaphor, yet it also reflects value positions. Value positions have their strengths and weaknesses; the selection of a particular value position means that the resulting practice will have its gains and losses. Mentor was created, devised and produced under the auspices of Alberta Education -- in this sense, Mentor was a part of the curriculum decision-making process by a democratic provincial government. Mentor becomes an agent of the provincial government. The suggestion of alternatives represents a differing value position from that which appears central to the creation of Mentor.

The use of alternatives suggests that there is a basic issue to the respective value positions. In a nutshell, the issue becomes one of who should accept, or have, responsibility for curriculum development and a program's implementation? Who should control the educational endeavour? The dispute, where it exists, is one of confidence in methodology. Should curricular decisions be the responsibility of the government, the Minister of Education and his helpers or should responsibility reside with community group(s)? The alternatives as presented, to a lesser and greater degree, would seem to support the latter stance. In this sense the alternatives would appear to be egalitarian in that teachers and the community can shape inservice to their particular needs. The alternative of mutualism calls upon society, for example, to shape its needs whereas the centralized model as

exemplified by Mentor is a response to the perceived needs of the broader society.

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APPENDIX A

Mentor Project

Synthesizing Data

Leaders' Guide

SYNTHESIZING DATA

Module Pattern

The module consists of the following parts:

- Part 1: Introduction
- Part 2: Experiencing Synthesizing Data
- Part 3: Characteristics of Synthesizing Data
- Part 4: Classroom Demonstrations
- Part 5: Developing Synthesizing Data Activities
- Part 6: Sharing Ideas About Synthesizing Data
- Part 7: Examples from Kanata Kits and Teaching Units
- Part 8: Module Evaluation Form

Some leaders have chosen to change the order of presentation to better suit the needs of the groups with which they are working. For example, one group began by looking at the Characteristics of Synthesizing Data (Part 3) and then applied them to examples in Part 7.

Pre-attendance Preparation

With some groups it may be possible to involve teachers in preliminary activities such as:

- bringing to the session specific issues/problems they will be pursuing with their classes;
- bringing to the session ways to synthesize data that they have used in their classes;
- bringing samples of children's work.

The following materials will be needed:

- copies of the 1981 Social Studies Curriculum Guide;
- copies of the appropriate Kanata Kits and Teaching Units;
- two Synthesizing Data classroom demonstrations;
- one copy of Synthesizing Data Handouts #1 - 8 for each teacher.

For Part 5, leaders might gather specific examples to initiate discussion.

It is anticipated that it will take two to two and one-half hours to complete the module.

Part 1: Introduction

Using Synthesizing Data Handout #1 on the overhead projector, as a chart, or on individual handouts, indicate that the Alberta Social Studies Program is structured around a particular social inquiry model.

Distribute and discuss Handout 1B which provides a definition and examples of synthesis techniques.

This activity should be completed in approximately 5-10 minutes.

Part 2: Experiencing Synthesizing Data

Indicate that in this activity participants will experience synthesizing data. This experience will be used to help teachers think about the characteristics of synthesizing data outlined in Part 3.

Distribute Synthesizing Data Handout #2.

Have teachers complete the six activities, working in groups. These tasks should be completed in approximately 30 minutes.

(N.B.: Synthesizing Data Handout #2 contains both inductive and deductive conceptualization strategies.

You may wish to substitute or add to activities 1-6 to make them more relevant to the grade levels taught by workshop participants. If so, please see part 7 for examples to draw upon.

Part 3: Characteristics of Synthesizing Data

Working from the participants' experiences with the activities in Part 2, focus attention on the characteristics of synthesizing data.

(Distribute Synthesizing Data Handout #3. Have participants check the characteristics they consider to be important. Discuss the importance of each characteristic. Point out that complete agreement on the characteristic is not always possible.

This group activity should take up to 15 minutes. If additional time is available have the participants apply the chosen criteria to the synthesizing data activities at their grade level which are outlined in Part 7.

Part 4: Classroom Demonstrations

This part presents two different examples of lessons leading to synthesis activities. In demonstration 1, a grade seven class engages in synthesis briefly after completing an analysis of culture. The grade four class in demonstration 2 shows synthesis occurring at the conclusion of a lengthy period of gathering and organizing information.

(The participants should receive Synthesizing Data Handout #4 in advance to guide their viewing.

(This part of the module should take approximately 45 minutes.

Part 5: Developing Synthesizing Data Activities

This part of the module is designed to have teachers analyze and evaluate activities used in their own classrooms.

You may wish to use Part 7, examples of synthesis activities in the Kanata Kits and Teaching Units to assist them in the examination of Synthesizing Data activities.

Distribute Synthesizing Data Handout #5. Explain that participants will have about 25 minutes to complete the activity.

Part 6: Sharing Ideas About Synthesizing Data

Synthesizing Data Handout #6 encourages teachers to develop an activity for use in their own classroom.

Explain that participants will have 25 minutes to complete this activity.

Allow time for groups to share their activities with others.

Part 7: Examples from Kanata Kits and Teaching Units

If these handouts have not previously been distributed they should be given to teachers with the explanation that they contain examples of synthesizing data from the Kanata Kits and Teaching Units.

Part 8: Module Evaluation Form

Leaders may wish to ask participants to complete the evaluation form. The information gathered in the evaluation may be useful in planning future inservice workshops.

Mentor Project

Synthesizing Data

Participants' Handouts

SYNTHESIZING DATA

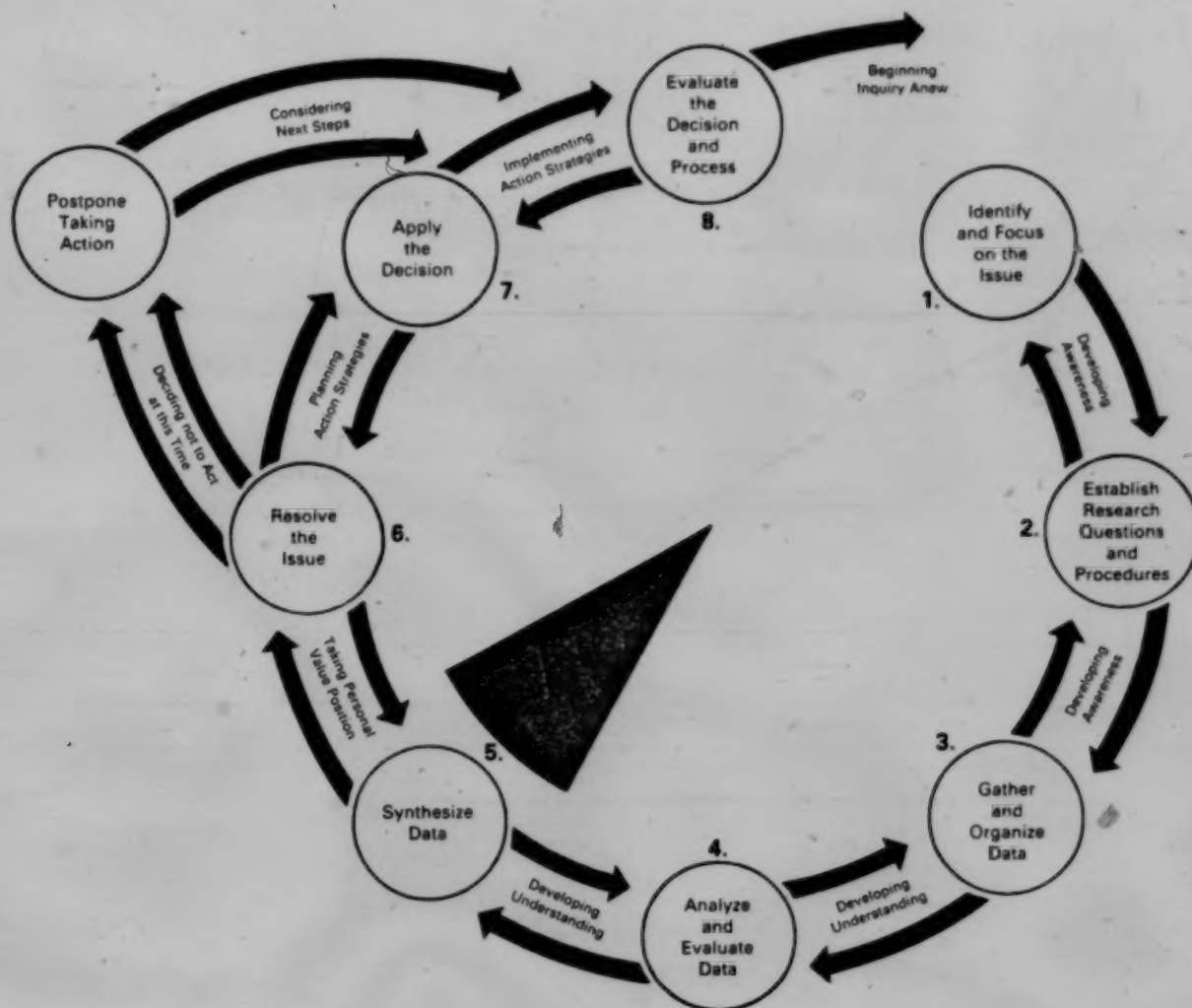
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- Part 7: Examples from Kanata Kits and Teaching Units
- Part 8: Module Evaluation Form

SYNTHESIZING DATA Handout #1

A Process for Social Inquiry



SYNTHESIZING DATA

Handout #1B

Part 1: A Process for Social Inquiry

Synthesis, as defined by Edwin Fenton, is the putting together of parts and elements so as to form a whole. This involves the process of working with pieces, parts, elements, etc. and arranging and combining them in such a way as to consolidate a pattern or structure not clearly there before.¹ Synthesizing data is that part of the inquiry in which students:

- develop concepts
- formulate generalizations
- relate causes and effects
- summarize information

*Various ways to synthesize data:*²

<u>Organizational</u>	<u>Demonstrative</u>	<u>Creative</u>
outlining	role-playing	solving problems
chart-making	discussing	inventing new uses for things
graphing	writing	composing songs or poetry
mapping	drawing	writing essays or stories
time-line building	question-asking	role-creating
diagramming	reporting	miming
arranging	explaining	painting
note-taking	analyzing	writing fiction
filing	generalizing	question-forming
question-answering	building	cartooning
question-asking	singing	hypothesizing
stating	dancing	predicting
re-stating	modeling	drawing
building	describing	singing
summarizing	debating	dancing
writing	photographing	photographing
identifying	reacting	building
categorizing	story-telling	creating a mural
choosing	preparing murals	discussing
recording	applying	
experimenting	sketching	
ordering	choosing	
sorting		

- 1 Fenton, E. Teaching the New Social Studies in Secondary Schools. p. 38. Holt, Rinehart & Winston, Inc.
- 2 Fraenkel, Jack R. Helping Students Think and Value, Englewood Cliffs, N.J.: Prentice-Hall, 1975.

SYNTHESIZING DATA Handout #2

Part 2: Experiencing Synthesizing Data

Activity 1

(a) In the following activity you will be asked to sort the words below into groups using any criteria you wish. Write the words below in the boxes to indicate your grouping.

coal	gas	tourist attraction
oil	lakes	rivers
wheat	iron	salt
timber	limestone	fish
nickel	titanium	

Group 1	Group 2	Group 3	Group 4
_____	_____	_____	_____
_____	_____	_____	_____

Identify the criteria you used for establishing each group:

Group 1 _____

Group 2 _____

Group 3 _____

Group 4 _____

(b) Label each group:

Group 1 _____
Group 2 _____
Group 3 _____
Group 4 _____

(c) Could the words have been grouped in another way? List the labels you might have used for other groupings.

Group 1 _____
Group 2 _____
Group 3 _____
Group 4 _____
Group 5 _____

(d) Can you form one concept from all these words?

Activity 2

- (a) i) Group the following words so that you reach the concept of "social science disciplines."

agriculture	government	prejudice
institution	organization	power
norms	market	discrimination
social change	revolution	poverty
mountain	distance	population

_____	_____	_____	_____
_____	_____	_____	_____

- ii) Label the groups:

Group 1 _____

Group 2 _____

Group 3 _____

Group 4 _____

- iii) Note that these labels can all be subsumed under the concept of social science discipline.

- b) In this activity what criteria did you use to sort the words initially? _____

Activity 3

Reflect upon your thinking in Activities 1 and 2. What difference did it make to your thinking to be given the "correct" concept (social science disciplines) in activity 2?

Activity 4

What relationship do you see between these two concepts: "resources" and "technology"?

Write a sentence relating to each relationship which you have chosen.

Activity 5

Activities 1 and 2 involved conceptualizing, while Activity 4 involved generalizing. What differences in thinking are there between conceptualizing and generalizing?

Activity 6

Referring to Handout #1B, what "ways of synthesizing data" are used in Activities 1 and 2 above? At what point did each activity move from organizational to demonstrative ways?

SYNTHESIZING DATA

Handout #3

Part 3: Characteristics of Synthesizing Data

a) The 1981 curriculum guide defines synthesis as follows:

develop concepts, formulate generalizations, relate causes and effects, and summarize information.

Consider this definition as you check which of the following you consider to be important:

_____ Synthesis can occur at all stages of teaching a social studies unit, but is particularly important in the concluding stages, after data has been collected and analysed.

_____ Students will recall learnings in order to begin synthesizing data activities.

_____ Synthesizing data activities assists students in labeling and defining relationships among several items.

_____ Mental flexibility can be encouraged when synthesizing data by asking students to look for different patterns and relationships (cause and effect).

_____ Synthesizing data activities can be expressed by students in presenting ideas in a new or different form (e.g., murals, scrapbooks, etc.).

_____ Synthesizing data activities aids students in predicting about human behavior in general.

_____ Concepts and generalizations resulting from synthesizing activities are tentative conclusions based on what we know.

(You may wish to add others:

- b) Did the Synthesizing Data activities you experienced in Part 2 meet the criteria you checked above? Indicate the criteria above which were met by activities 1, 2 and 4.

SYNTHESIZING DATA

Handout #4

Part 4: Classroom Demonstrations

- a) List the synthesizing activities you observed in Demonstrations 1 and 2.

Demonstration 1 - _____

Demonstration 2 - _____

- b) Discuss what criteria (from Part 3) were met by each demonstration .

Demonstration 1 - _____

Demonstration 2 - _____

- d) If you were teaching either one of the demonstration classes, are there activities you would add to provide students with even more experience in synthesizing data? Discuss these additions with other participants.

- e) As the demonstrations have shown, the teacher role in synthesizing data activity may vary from being highly directive to a sharing mode. Can you identify places in the demonstrations where students shared in making decisions?

- f) Can you identify places where the activities were directed by the teacher?

g) Refer to Handout #1B. Did the demonstration lessons include organizational activities? demonstrative activites? creative activities?

SYNTHESIZING DATA

Handout #5

Part 5: Developing Synthesizing Data Activities

With other teachers, share classroom examples of synthesizing data techniques with which you are familiar. You may want to jot down your ideas below.

Ways of Synthesizing	Examples of Specific Activities
* Organizational - labelling - defining - relating - etc.*	
* Demonstrative - reporting - relating - presenting - etc.*	
* Creative - predicting - solving - hypothesizing - etc.*	

* for a more complete listing, refer to Handout #1B.

SYNTHESIZING DATA

Handout #6

Part 6: Sharing Ideas About Synthesizing Data

- a) Select an issue or problem you will be or are pursuing with your class. Consider an appropriate synthesizing data component for the issue you have selected.
- b) Review the criteria that you selected in Part 2 and the ways of synthesizing data in Handout #1B.
- c) With your group, brainstorm possible synthesizing data activities you might use.
- i) _____
 - ii) _____
 - iii) _____
 - iv) _____
 - v) _____
- d) Select one of the ideas above and develop your synthesizing data activity.
- e) Describe your synthesizing data activity to other members of your group.

SYNTHESIZING DATA Handout #7

Part 7: Examples from Kanata Kits and Teaching Units

Kanata Kits Synthesizing Data activities are found in both the Kanata Kits and the Teaching Units produced by Alberta Education. Brief descriptions of these activities and their locations within these resources are listed here for your convenience. They illustrate the wide range of materials and activities that can be used in synthesizing data activities.

Grade One: Canadian Families - Do We Know Each Other?

p. 36-42 After using study prints and listening to audio-tape, students use retrieval charts in order to generalize about the food preferences of Canadian families.

p. 46-51 Students generalize about the homes of Canadian families by placing findings on a retrieval chart.

p. 59-64 Students generalize about work done at home, using provided materials.

Grade Two: Canadian Communities - The Same or Different?

p. 48-49 Numerous activities to pull together characteristics of a model neighbourhood.

Grade Three: Three Alberta Communities - What Can We Learn?

p. 60 Children synthesize their finding through a number of activities such as modelling with plasticine, role playing.

Canadian Communities Today - Towards Interdependence?

p. 99 Four concluding activities engage the children in the process of synthesizing data from the previous activities. These activities include role playing and charts.

Grade Four: Alberta's People - How Should We Adjust To Change?

- p. 58 Students are asked to write a number of statements under the heading "What I have learned about Trade."

Provincial Resources - Should They Be Shared?

- p. 83-84 Students are given a number of optional activities such as preparing a report, writing a poem, making a poster or designing a paper film strip.

Grade Five: Canada - A Meeting of Cultures?

- p. 47-48 Students pretend they are anthropologists who are trying to save important features of a native culture. They are encouraged to collect and/or reproduce items in drawings, maps, cassette recordings, models or literature.

- p. 50-59 Students are asked to write an imaginary letter about their life on board a sailing ship on a voyage of discovery.

Grade Six: Canada's Railroads - Whose Needs Are Served?

- p. 47-48 Students synthesize their learning by writing a report using questions provided. They are also asked to role-play a conversation about change in the West after the Rebellion. Follow-up to the role-play should be preparing a statement of feeling of one of the characters.

- p. 79-92 This unit is brought together with three concluding activities which require children to synthesize their previous learning. These activities include role-playing, measuring changes in their own thinking, playing a simulation game, and planning and conducting an interview.

Grade Seven: Cultures In Canada - How Different Should We Be?

- p. 51 After examining various data, students write a paragraph to describe the ethnic origin of Albertans.

- p. 66 Students write an essay on advantages and disadvantages of Ukrainian bilingual schools, after gathering data on Ukrainian immigrants.
- p. 68 Students write a position paper on minority rights.
- p.81-84 Role-play, requiring drawing together extensive knowledge of immigrants, policies, and procedures on immigration. Students compare groups' conclusions for similarities and differences, and draw conclusions about maintaining heritage.

Grade Eight: Canada's Political Heritage - Conflict or Compromise?

- p. 68-70 Students examine referenda historically and use knowledge to support their decisions about holding a referendum.
- p. 73 Students complete a story about an island, explaining the form of government best for the people there.
- p. 85 Students apply their knowledge of the Confederation process to vote on a series of resolutions about Confederation.

Changes in Canadian Institutions - What is the Individual's Role?

- p. 29 Students chart comparisons of life in early Canada, their parents' era, and today; note similarities and differences, and draw conclusions about changing life style.
- p. 55 After looking into factors affecting changes in Inuit life, students conjecture about how their own lives would be different without these inventions.
- p. 88 Students use role-play, drawings, poems, stories, songs, dances, interviews to describe the life of a notable Canadian, after research and completion of a retrieval chart.

Grade Nine: Canadian Broadcasting - A Voice for Unity?

- p. 37,#6 Students examine a graph showing TV preferences, then conclude what the general trend is, and what might explain the exception.
- p. 46 Students examine data on TV watching, then write an essay on their conclusions about how watching TV affects the way Canadians see themselves.
- p. 55 Students list positive and negative effects of TV, then write their conclusions about whether parents should limit TV time.

Grade Ten: Freedom and Control in Canada - How Much of Each?

- p. 29,#4 Students interview adults on most important basic rights, chart the results, and write a paragraph describing the community's attitude to rights.
- p. 33,#4 After examining external and internal limits on freedom, students discuss the extent to which their views about good and bad are externally controlled.
- p. 46,#8 After examining cases of conflict of freedom and control, students write an essay explaining their vote on prohibition.

Canadians and the World Community - Our Role?

- p.29-30#2a Students listen to an audiotape, then "describe the overall image Gordon Sinclair has of Americans."
- p. 31 Students view a sound filmstrip, summarize it in a chart, and identify trends or similarities evident from the chart.
- p. 66 After lectures and reading on the nation state, students write an essay on why they do or do not support nationalism.

Grade Eleven: Population and Production in Canada - A Model for Development?

- p. 25 Students collect demographic data, then generalize about locations of high population densities.
- p. 35 Students examine population growth rate data, then speculate about population sizes in 2000 A.D.
- p. 36 Students examine charts on world population growth, then write a summary.

Grade Twelve: Power and Politics in Canada - How Can You Be Involved?

- p. 31 Students read and discuss articles on power of business leaders, then write their views on corporate mergers.
- p. 33 Students read and discuss charts on the membership of Parliament, then draw conclusions about elites who hold power.
- p. 42 After viewing a filmstrip and reading an article, students discuss the responsibility of the press.

Teaching Units

Grade One: Should I Be Like Others?

- p.104-113 Seven activities call upon students to develop concepts and generalizations. Focus is upon the physical, emotional and social self prior to resolving the issue. Activities include making a collage, discussion and clarification, identification and illustration of feelings/emotion.

Grade Two: Should Some Services Be Provided In All Communities?

- p. 66-67 Students develop interpretations of the major concepts and generalizations. A number of activities are provided that assist students in their endeavours e.g. puzzles, games, retrieval charts.

Grade Three: Should We Work Alone Or Together?

p. 24-25 Charts and a survey are used to involve students in Synthesizing Data. The unit questions students in a specific manner and it is recommended that teachers use the developed questions provided with the unit.

Grade Four: How Should Albertans Use Their Natural Resources?

p. 38,66, The culmination activities on these pages can be 74,87 used for Synthesizing Data. Focus is given to developing concepts, formulating generalizations, and relating causes and effects.

Grade Five: Should Canada's Regions Share Their Natural Resources?

p. 36-115 Synthesizing Data is concentrated in this unit within the section called Regional Studies. The formulation and comparison of generalizations regarding the use/misuse of resources in Canada is required. Many of the activities involve such concepts as transportation, resources, industry, etc.

Grade Six: How Should People Meet Their Basic Needs?

p. 144 Included within the final student project reference is made to Synthesizing Data. Students have to include such concepts as food, shelter, clothing, transportation, communication, education and religion within charts they create and the project they undertake.

Grade Seven: How Should Culture Be Assessed?

p. 79-80 Synthesizing Data is the feature of Learning Activity #18. The students write paragraphs in answering a number of questions that were posed at the beginning of the unit (see Activity #2, p. 20-22). Answers that students give should include cultural examples -- many are featured under concepts as needs, etc.

Grade Eight: How Should We Relate To Our Legal System?

- p.209-227 A great deal of background material is provided for both the teacher and students in examining the concept of parole. Related concepts such as "justice" and "citizenship" also help focus the lesson. After completing various activities students create a generalization that they place on a wall chart. Reference is made to the wall chart because concept development and the creation of generalizations is a feature of the unit. Pages 137-138 refer to citizenship and related generalizations.

Grade Nine: Should we Limit Industrial Growth?

- p.208-213 A reading and two charts give direction to this synthesis assignment. The concept of "limit" is re-examined and the whole issue of industrial growth confronts students. Students examine relationships between growth and "limits" in both present and historical terms. Students complete a chart provided for them on p. 211.

Grade Ten: Should Canadians Discourage Quebec Independence?

- p. 71-72 Students formulate generalizations and synthesize data that deals specifically with the constitutional basis of French Canadian rights. A number of articles assist students in forming a generalization about the maintenance of French-Canada's cultural identity.
- p. 83-84 Questions provided focus the students' attention towards creating generalizations and synthesizing data on the issues of the Riel Rebellions and the Conscription Crisis of 1917.
- p. 96 The Quiet Revolution is the subject of exercises similar to those given above but on p. 99 a note to teachers is given that should be read.

p.103-104 A culminating activity that focuses upon three historical periods. A chart (p. 104) is provided for students. This assignment is prior to hypothesis formulation needed, in this instance, for resolving the issue.

Grade 12: Should We Encourage The Development of World Government?

p.250-275 The major concepts of cooperation and conflict are discussed by using the Robbers' Cave Experiment. Students create their own generalizations; questions are provided, plus other activities, to assist the students in developing their own personal view about specific concepts, etc.

SYNTHESIZING DATA

Handout #8

Part 8: Module Evaluation Form

1. What were the strengths of the module?
2. What were the weaknesses of the module?
3. What improvements can you suggest for the module?